



THE AMBROSIAN LITURGY

9.13.32

LIBRARY OF THE THEOLOGICAL SEMINARY

PRINCETON, N. J.

PURCHASED BY THE
MARY CHEVES DULLES FUND

BX 2015 .A4 A5 1909
Catholic Church.
The Ambrosian liturgy

THE AMBROSIAN LITURGY

UNIFORM WITH THIS VOLUME

THE COPTIC LITURGY

Translated by the Marquis of
Bute, K.T.

THE RUSSIAN LITURGY

THE ARMENIAN LITURGY

Translated into English by
Two Armenian Priests

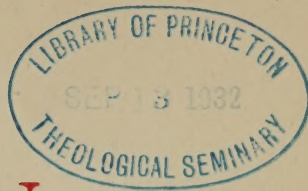
THE MOZARABIC LITURGY

Done into English with an
Introduction by F. C. Eeles

THE OLD CATHOLIC
LITURGY

Edited by the Right Rev.
Arnold H. Mathew

*Other Christian Liturgies in course of
preparation.*



THE AMBROSIAN LITURGY

THE ORDINARY AND CANON OF THE MASS
ACCORDING TO THE RITE OF THE CHURCH
OF MILAN

Done into English, with an introduction

BY

E. G. CUTHBERT F. ATCHLEY

L.R.C.P., M.R.C.S.

LONDON

COPE AND FENWICK

16 Clifford's Inn, E.C.

MCMIX

First Published in 1909

PREFACE

THE translation which is here offered to the reader gives the whole of the Ordinary and Canon of the Mass, and the rubrical directions for High Mass. The variable portions are represented by the whole of the "proper" for the feast of the Epiphany, together with several proper prefaces, and all the variable portions of the Canon. Several friends having suggested that the addition of a Table of the mass-lessons would be of value, one is here given, containing all those of the *Temporale*, and a selection from the *Sanctorale*. I have to thank my brother, the Rev. H. N. Atchley, for taking the trouble of drawing it up, and verifying the pericopes.

CUTHBERT ATCHLEY.

23, St. John's Road, Clifton.

INTRODUCTION

THE Ambrosian Liturgy, used in the city and diocese of Milan (though not exclusively), obtains also in a number of churches outside the diocese, though within the province. At one time the use of this liturgy extended as far westwards as the river Var¹: and it is still in use in certain churches in the Italian-speaking part of Switzerland. The Ambrosian belongs to the Gallican family of liturgies—a group of rites that is now represented only by itself and the Mozarabic, although fragments of Gallican ceremonial and even of ritual still persist in many of the local uses, and indeed are to be found within the present Roman mass-book.

“Ambrose, bishop of Milan, also arranged the order both of the mass and of the other services, for his own church and for the rest of Liguria: the which up to the present day is still kept by the church of Milan.”

¹ Pierre Le Brun, *Explication de la Messe*, Paris, 1777; t. iii., p. 181. It was used at one time in Capua, and in Augsburg, which was in the province of Milan. In the early part of the eleventh century Paul von Bernried and his nephew Gebhard of Ratisbon desired Martin, treasurer of St. Ambrose, to send them a copy of the sacramentary of St. Ambrose, with the Antiphoner; they say that they did not need a copy of *Gesta Sanctorum* which were read at mass, as they had plenty.

So wrote Walafrid Strabo in the ninth century, recording the tradition of his times. But the Ambrosian rite of that time, while the ritual has undergone little alteration since, at any rate as regards its main features, had adopted at some previous date a number of Roman practices, including the Roman Canon of the mass. During a long period of years it would appear that the original Gallican rite used at Milan underwent a series of changes, assimilating it to the Roman rite: and consequently the present rite is not pure Gallican, but Gallican modified by an admixture of Roman customs. It has, however, this advantage over the only other living representative of the Gallican Liturgy, the Mozarabic, that it is much more widespread, and is in a flourishing condition. And although the Roman Canon has displaced the Gallican Anaphora, yet on certain days there have been preserved some fragments of the variable prayers that made up the great Eucharistic prayer in that rite.

The entry of the celebrant and his assistants is accompanied, in the Ambrosian, as in most other liturgies, by a chant. This differs, however, from the type found in all other western rites: for, whereas in them this chant is a psalm sung with an anthem (the psalm is reduced commonly to but one verse, with *Gloria Patri*), in the Ambrosian Liturgy the chant consists only of an anthem. It is known as *Ingressa*, and corresponds with the *Anthem at the Entry*, or *Introit*, of the Roman rite: the Gaulish *Antiphona ad*

praelegendum, and the *Officium* of the Spanish. About half of the *Ingressae* of the *Temporale* are taken from the Psalms, nearly the same number from other parts of Holy Scripture, whilst six are non-scriptural, or at least only founded upon scriptural texts. As an example of the non-scriptural *Ingressae*, that for Quinquagesima Sunday may be quoted. It appears to be Greek in origin.

“Pleasant is this present life, and it passeth away: terrible is thy judgment, O Christ, and it endureth. Let us, therefore, abandon a love not firmly established, and reflect upon the boundless terror, crying aloud: O Christ, have mercy upon us.”

The *Ingressa* for the mass “said in all churches” on the Sixth Sunday in Advent may be given as an example of one founded on Scripture.

“Dost thou not see Elisabeth discoursing with Mary the mother of God? Why hast thou come to me, O mother of my Lord? For had I known, I should have come to meet thee. For thou bearest the Ruler, and I the Prophet: thou the Giver of the Law, and I the Receiver of the Law: thou the Word, and I the Voice crying out the Advent of the Saviour.”

After the opening chant, the deacon used to call for silence in the Gallican rite, as practised in Gaul and Spain: but there is no trace of it here in the

Ambrosian rite now.¹ This is followed by the celebrant's greeting of the people: *The Lord be with you*, to which in Gaul they added the word *always*: and the people make the usual response: *And with thy spirit*.

Before the lessons, certain canticles or musical pieces were sung in the old Gallican rites. In Gaul these were the Trisagion, *Kyrie eleison*, and the *Benedictus* or hymn of Zacharias. It does not appear that the Trisagion was ever sung at this point of the service at Milan: but, as in the Mozarabic rite, we have the *Gloria in excelsis Deo*, which, as regards its position and use here, is borrowed² from the Roman rite. The Kyries have been retained as the second of the preliminary canticles in the Ambrosian rite, but lost in the Mozarabic. The Greek origin of this chant is shown by the retention of the Greek words: but in the East, and also at Rome at first, the Kyries were only the people's response to the clauses of a litany, whereas at Milan and in Gaul they stand alone. Also we may notice that the Ambrosian rite has kept to the original *Kyrie eleison*, without the *Christe eleison*, which St. Gregory the Great³ added, which is always used in the Roman rite. The custom of singing *Kyrie eleison* had come into vogue before the Council of Vaison, held in 529, since the third canon there enacted refers

¹ However, at a pontifical high mass two of the clergy, before the Gospel, call for silence, saying: *Silentium habete!*

² L. Duchesne, *Origines du culte chrétien*, Paris, 1898; p. 183.

³ S. Gregorii Magni Epist. xii : Lib. IX : Indict. II : *Opera omnia*, Parisiis, 1705; t. ii, 941.

to it as having been introduced into the Apostolic See, and into Italy, *i.e.*, Milan.

After the Kyries came the *Benedictus* or Prophecy; but this has completely disappeared from the Ambrosian Liturgy, although, if we may judge by the Bobbio Sacramentary, it once figured there. It is still used once a year in the Mozarabic rite.

During Advent and Lent, in the present use at Milan, *Gloria in excelsis* is omitted, except on Saints'-days occurring in Advent. But on the first five Sundays in Lent is said here a diaconal litany, of the same type as, and made up of similar petitions to, the *Ectene* of the eastern liturgies: like that also, it is recited by the deacon, and the people make the response. Two forms are still in use: one on the first, third, and fifth Sundays, the other on the second and fourth.¹ These litanies terminate in a collect or prayer said by the bishop or celebrant: in practice, this is the ordinary *Prayer over the People* said at every mass, whether a diaconal litany precedes or not. This prayer corresponds with the Roman Collect of the day: but the actual prayers in the Ambrosian rite are not the same, although they belong to the same type, and sometimes are identical with Gelasian collects. They differ greatly in character from the more diffuse prayers of the Gaulish or

¹ For the text of these, see pages 43 sq. After the Kyries that follow *Gloria in excelsis* the MSS of the ninth and tenth centuries have the rubric: *Incipit missa canonica*; shewing that the preliminary chants were not originally part of the mass.

Mozarabic books, with their frequent scriptural quotations and allusions (often very far-fetched): and are nearly as terse and severely restrained as the majority of the Gregorian collects.

Next there follows the lessons and the psalmody. The normal Gallican liturgy has three lessons, a prophetic, an apostolic, and an evangelic; from the Old Testament, the Epistles, and the Gospels respectively. On certain days, in the Ambrosian rite, instead of a lesson from the Old Testament, the Acts of the Apostles are read instead, as on Sundays in Eastertide¹: and on certain Saints' days the life of the saint is read.² On St. Stephen's day the account of his passion³ is read from the Acts of the Apostles. On a number of days the prophetic lesson has been lost altogether⁴: and in private masses the present practice is to read only one Scripture lesson before the gospel, generally omitting the prophetic lesson. But in conventual and parochial masses, even if said without note, the rule is that the prophetic lesson must not

¹ In the Mozarabic rite the Apocalypse is read for the prophetic, and Acts as the apostolic lesson in Eastertide. The custom of Gaul was the same.

² See § xi of the *Rubricæ generales*.

³ St. Augustine, in a sermon preached on this day, says: "While we find with difficulty the Acts of other martyrs which we can read in their solemnities, the Passion of this one is in the Canonical Book" (Serm. 313).

⁴ In the masses of ferias in Lent, it is the Epistle that has dropped out; except on the Saturdays, when the Epistle is retained and not the prophetic lesson.

be omitted,¹ thus ensuring that it be read at the principal mass of the day in every church.

Between the first two lessons a piece of chant called *Psalmellus* is sung. It consists of an anthem with one or two verses, taken almost always from the Psalms.² Between the epistle and the gospel, halleluyah and a verse is sung; except in Lent, on Vigils, and on Litany-days, when a piece called *Cantus* is sung, corresponding with the tract of the Roman rite. The verse of the Halleluyah is generally taken from the Psalms: but on several days other parts of Scripture are drawn upon.

In Gaul they used to sing the song of the Three Children, which they called the Benediction, between the epistle and the respond before the gospel: it is still used in the Mozarabic rite on certain days, *e.g.*, the first Sunday in Lent, and was ordered by the fourth Council of Toledo to be sung at every solemn mass. In the Ambrosian rite part of *Benedicite* is still sung on Good Friday,³ between two lessons from Daniel, after the Cross-creeping: and again on Easter

¹ Et tunc licet ab omnibus legi possit cum Epistola, tamen in missis Conventualibus et in missis Parochialibus, etiam sine cantu, praetermittenda non est; ut decretum est in Synodis Dioecesis (Rubricae generales, § xi).

² On St. Stephen's Day the *Psalmellus* is taken from Acts: on Childermass from the Apocalypse: on the fifth Sunday in Lent from St. John: and on the 2nd Sunday in October and the 3rd Sunday after the Dedication, from Habaccuc.

³ Dan. iii, 51-54, 57, 59, 58, 61, 84-88, and the verse *Benedicamus Patrem et Filium, &c.*

Even,¹ after the third of the lessons that follow the blessing of the Pascall.

On Christmas Day, the Epiphany, and Easter Day, before the Gospel, an anthem is sung, called the "Anthem before the Gospel." It was not peculiar to the Ambrosian rite, and existed for a long time at the abbey of St. Denis, Paris. In Gaul, according to St. Germain, the *Aius* or Trisagion was sung at this moment. Durandus² was aware of a similar custom. In describing the ceremonies that surround the reading of the liturgical gospel, he says: "Moreover, it is to be noted that in certain churches, on the principal feast days, the deacon, wishing to set out to read the gospel, begins the anthem which is sung at nocturns over *Benedictus*; and which he approaches the pulpit, it is sung and finished by the choir."

Wagner has printed some verses written by Hartmann, a monk of St. Gallen, to be sung as the deacon went to read the Gospel.³ Martène states that there was an anthem sung before the gospel on Christmas Day, as at Milan, at Cosenza, Tours, Senlis, Langres, and Bayeux.⁴

¹ Dan. iii, 52-54, 57, 77, 85, and the verse *Benedicamus Patrem, &c.*

² Durandus, *Rationale divinatorum officiorum*, Lib. IIII : cap. xxiiii : n.1. The anthems before the Gospel of the Ambrosian rite are *not* those given in the Ambrosian Breviary for the several feasts to be used with *Benedictus*.

³ P. Wagner, *Introduction to the Gregorian Melodies*, Plainsong and Mediæval Music Society, 2nd edition,—no date; pt. i, p. 250.

⁴ Martène, *De antiquis ecclesiæ ritibus*, Lib. IV : cap. xii : n. 38.

A peculiarity of the Ambrosian rite is that at the beginning of the liturgical gospels they always use the phrase *Dominus Jesus*, the Lord Jesus, instead of *Jesus* alone. This custom is not improbably derived from St. Ambrose himself: at any rate, he commonly uses it in citing the gospels. All the Scripture passages in the Ambrosian rite are taken from the old Italic version, and not from the Vulgate. After the gospel follows the sermon, if there is to be one. Then the priest again salutes the people with: *The Lord be with you*: and, after the usual response, *Kyrie eleison* is sung thrice. This threefold *Kyrie* is a remnant of the diaconal litany said at one time at this moment. As we have seen, the litany itself is still used on certain days, but at the beginning of the mass, before the "Prayer over the People." Honorius of Autun¹ in the twelfth century mentions the custom: "Then the bishop preaches a sermon to the people. . . . After this the people sing *Kyrie eleison*, and the clergy *I believe in one God*." Durandus,² a century later, says that "in some places, after the singing of the creed, or while it is in singing, the people sing *Kyrie eleison*." This shows that the same trace of the litany was preserved in other churches. The position of the creed shows that these places did not use the Ambrosian rite: and presumably the

¹ *Gemma animae*, cap. xix.

Rationale divinatorum officiorum, Lib. IIII: cap. xxv: n. 14.

authors cited were writing of places in what is now known as France.

The solemn inbringing of the oblations is accompanied by a chant called the "Anthem after the Gospel." In the Gallican rite used in the sixth century at Paris, it was known as *Sonus*, and in the Mozarabic it is called *Laudes*. This chant corresponds with the *Cheroubikon* of the Byzantine rite, then when the sacred elements have been set upon the altar the choir sing another chant, called at Paris *Laudes* or *Alleluia*, in the Mozarabic liturgy *Sacrifcium*, in the Ambrosian rite formerly *Offerenda*, and now *Offertorium*. These two chants, once sung in close succession, are now separated by the offertory prayers, both at Milan and in the Mozarabic rite.

The "Anthem after the Gospel" being over, and the sacred vessels being set at the altar's end, the deacon turns to the people, and says: *Have ye peace!* to which they answer: *To Thee O Lord*: a reply which has no particular meaning as it stands now. But formerly the "Kiss of Peace" was given here, the words of the deacon being the signal for the ceremony to commence. Then, afterwards, he said: *Stand up for prayer*, to which the people's answer came naturally: *To Thee, O Lord*. This response is common in the Oriental liturgies. In the Gallican rite there was a prayer, called *Collectio ad pacem*, said before the giving of the Kiss of Peace; but no trace now remains of it in the Ambrosian rite, and the ceremony itself is given before the Communion, as in the Roman rite.

In the fifth century, however, as Duchesne points out, it was customary in the north of Italy for the Kiss to be given before the Eucharistic prayer (*ante confecta mysteria*), to which the well known letter of Pope Innocent to Decentius witnesses.¹

After this the priest salutes the people, and then reads the "Prayer over the Sindon." It corresponds with the *Missa* and *Alia oratio* of the Mozarabic rite: in which the *Missa* is an address to the people inviting them to pray, and the *Alia* which follows a prayer. According to Duchesne, it also corresponds with the prayer *super oblata* or secret, of the Roman rite. But in the present Ambrosian rite the chalice is not made until after the "Prayer over the Sindon," instead of having been prepared at a much earlier point in the service, as was the Gallican custom: so that the analogy is concealed by the fact that the primitive order of things has been upset.

In the cathedral church of Milan there is preserved at this moment a relic of the ceremony of the people's offering. It is not Gallican in origin (at this part of the service, at any rate) but has been borrowed from Rome, where, however, it no longer obtains. A guild, called the School of St. Ambrose, composed of ten old men and ten old women, formally offer hosts and cruets of wine. They take it in turns to perform the ceremony; two men, and two women, at a time, representing the men and women of the congregation.

¹ Decr. Gratiani, *De consecr.*, distinctio ii : cap. ix, *Pacem igitur*.

The two old men on duty wear a pointed hood over their cottas, and the two old women a long black piece of silk over their white veils, at the offertory: and both men and women wear a large white linen cloth, which rather has the appearance of a linen chasuble, in which they hold the hosts and cruet. This cloth is called a *fanon*, and really is a long scarf about four feet broad by nine and a half long, with the long sides sewn together on one edge, leaving just a small space through which to pass the head.¹

This guild was in existence in the eleventh century, when the elder Landulf² describes it in his "History of Milan"; it was then of long standing.

The prayers at the offertory are not part of the ancient rite: originally they belonged rather to the priest's private devotions. The host and the chalice are offered separately, with different prayers, and not together, with only one prayer, as in the Roman rite.

These prayers are followed by³ the "Creed of Constantinople." This is the Byzantine position for the Creed, between the "Kiss of Peace" and the *Sursum corda*. In Gaul it was sung after the gospel; but in Spain, before the Lord's Prayer at the end of

¹ Excellent illustrations of the costume of the members of the School of St. Ambrose may be seen in Dr. Wickham Legg's paper on *Two unusual forms of Linen Vestments* in *Transactions of St. Paul's Ecclesiological Society*, vol. iv, after p. 144.

² Landulphi senioris *Historia mediolanensis*, Lib. ii : cap. 35.

³ The creed is found just before the *Sursum corda* at Modena in the twelfth century (Muratori, *Dissertatio de rebus liturgicis* cap. vii, ap. Migne, *Patr. lat.*, lxxiv, 917), and elsewhere.

the Eucharistic prayer, in accordance with the order of the second Canon of the Council of Toledo in 589. The creed is said in the Ambrosian rite on all Sundays, all feasts of our Lord, and all Saints'-days; on the Saturday *in traditione symboli*, that is, before Palm Sunday, and in the votive mass *pro gravi et publica ecclesiae causa*: on other days it is omitted.

The "Prayer over the Offering" which follows is similar in character to the secret of the Roman rite, and almost always contains some reference to the oblations: but unlike the Roman prayer, it is said in a clear voice, just as the other collects of the rite are. In the sacramentary known as the Gelasian, which represents the Roman rite as used in Gaul in the seventh century, and in Rome before St. Gregory's reform, there is always a prayer after the collect of the day before the Secret: this seems to correspond with the Ambrosian "Prayer over the Sindon," just as the secret of the Gelasian corresponds in general type and matter with the Ambrosian "Prayer over the Offering." Moreover, a large number of the Ambrosian prayers are taken from, or at any rate to be found in, the Gelasian sacramentary.

The *Sursum corda* leads up to the Eucharistic prayer in all liturgies. The first section of this prayer is called the "Preface" in the Ambrosian as in the Roman rite: in Gaul it was known as *Contestatio*, or *Immolatio*; and in Spain as *Illatio*, a word the Latin equivalent of the Greek word *anaphora*. The Ambrosian rite provides a proper preface for every mass.

They are shorter and less diffuse than the Mozarabic and Gaulish *Illationes* and *Contestationes*: and their general character may be seen in the translations which are to be found in their proper place below. Many of them are Gelasian.

The preface, as usual, leads into *Sanctus*, which has *Benedictus qui venit* added on to it, as in the other Gallican rites, and in the present Roman.

By the adoption of the Roman canon the variable prayers that follow in other Gallican rites have been done away, as well as the prayers at the "Kiss of Peace," and the reading of the Diptychs with the collect after it, which come before the *Sursum corda*. The text of the canon has no material difference from the Roman, with one important exception; but there are some verbal disagreements.

On Easter Even, however, there has been preserved a "Prayer after *Sanctus*" of a Gallican type, which originally connected *Sanctus* (with *Benedictus*) with *Qui pridie*, "Who on the day before he suffered." A translation of this is given below. At the present day the prayer is still used, but as a substitute for the second half of the opening section of the canon: and instead of being followed at once by *Qui pridie* has the rest of the intervening clauses of the canon.

Before reciting *Qui pridie*, the priest washes his fingers, but does not say any psalm or prayer.

After the recital of the words of institution there follows a passage founded on St. Paul's words in 1 Cor. xi, 26: "For as often as ye eat this bread and

drink this cup, ye do shew the Lord's death till he come." A shorter but similar passage is found not only in the Mozarabic, but also in the liturgies of the Apostolic Constitutions of St. James, of St. Basil, and in the Coptic liturgies of St. Cyril and of St. Basil. This agreement in such a striking point of detail is of the greatest interest and importance.

The canon is continued after this with some verbal differences: the list of the saints in the *Nobis quoque* is not the same as in the Roman rite, and has varied in different editions of the Ambrosian books. And the list of names formerly used on Maundy Thursday in the *Communicantes* clause was different from that used at other times.

Since the time of St. Charles Borromeo, owing to an idea that sprang up during the sixteenth century that St. Barnabas was the first bishop of Milan, that apostle's name has been included amongst the saints commemorated in the *Nobis quoque*. It does not appear that there is the least authority or evidence for the notion: and it cannot be shewn that there was any tradition of St. Barnabas coming to Milan or preaching there.

On Maundy Thursday a *Post pridie* prayer is at the present time said after the *Nobis quoque* clause, which at an earlier period followed immediately after the *Mandans quoque*, "Commanding also," which adjoins the words of institution: taking the place of the five clauses which usually come there before *Per quem*, "By whom, O Lord."

This *Post pridie*¹ prayer joins on naturally to *Mandans quoque*: but in its present position the sequence of ideas is interrupted rather unfortunately.

The fraction is accompanied by an anthem called *Confractorium* in the Milanese rite. St. Germain of Paris does not give any special name to it: in the Mozarabic it is simply the "Anthem at the Fraction," but its place it usually taken by the creed which is sung at this moment by the order of the third Council of Toledo. As he breaks the host the priest says: *Thy body is broken, O Christ, the Chalice is blessed.*

In the present Roman rite the Lord's Prayer follows immediately after the Eucharistic Prayer: the order of the parts being:—1, Lord's Prayer; 2, Fraction; 3, Commixture; 4, *Agnus Dei*; 5, Kiss of Peace. But in the Ambrosian rite the order is:—1, Fraction; 2, Commixture; 3, Lord's Prayer; 4, Kiss of Peace. In the Mozarabic it is: 1, Fraction; 2, Lord's Prayer; 3, Commixture. It was St. Gregory the Great who placed the Lord's Prayer in its present position in the Roman rite.

The Lord's Prayer is preceded by a preface or introduction, and followed by the embolism, or expansion of the clause: *Deliver us from evil.* The preface in ordinary use is the same as that in the Roman rite: but on Easter Day a slightly different form is

¹ The *Post pridie* is the prayer after the account of the institution in the Gallican rite which varied in each mass. This account was fixed, and began with the words *Qui pridie*, Who on the day before (he suffered).

used. On Maundy Thursday they use a lengthy form, quite different from either of these.

The embolism terminates differently from that in the Roman rite, and includes St. Ambrose amongst the Saints named in it: it is always sung or said aloud (*alta voce*); as in the Roman rite on Good Friday, but not on any other day.

After this in the Gallican rites comes the blessing. The form still used in the Ambrosian rite differs slightly from that used by presbyters in the time of St. Germain at Paris. In Gaul and in Spain bishops used a longer form, composed of several clauses, at the end of each of which the people answered: *Amen*. It was proposed by the Council of Milan held in 1576 to restore the ancient pontifical benedictions; but the subsequent mass-books give no hint of their use.

It is at this moment that the "Kiss of Peace" is given in the actual rite, agreeing with the Roman. The missals printed since the time of St. Charles Borromeo direct the priest to say first the prayer: *O Lord Jesus Christ, who saidst to Thine Apostles*, and then, after kissing the altar to give the Peace to the deacon, saying: *Peace be with thee*. In earlier books the priest was ordered to say secretly: *Peace in heaven, Peace on earth, Peace on all people, Peace to the priests of the churches, the Peace of Christ and of the Church remain with us alway*. Then in giving the Peace to the deacon, he said: *Have the bond of peace and charity, and be ye fit for the most holy mysteries*. But this has now disappeared.

The anthem sung at the Communion is called *Transitorium*. It frequently is connected with or taken from the liturgical gospel: but a large number is not taken from Holy Scripture. Some appear to be derived from the Greek: as for instance that for Quinquagesima Sunday, which runs:

“O come, turn ye even unto Me, saith the Lord. O come weeping, let us pour forth tears to God, for we have forsaken Him, and for our sakes the earth suffers: we have done iniquity, and for our sakes the foundations are moved. Let us hasten to turn aside the anger of our God, weeping and saying: O Thou that takest away the world's sins, have mercy upon us.”

Agnus Dei is not sung at ordinary masses, according to the Ambrosian rite: at masses for the departed, however, a version, not quite the same as that of the Roman rite, is in use.

After the Postcommunion collect there comes the salutation, *The Lord be with you*, with the usual response, followed by Kyries. Instead of *Ite, missa est*, as in the Roman rite, the Ambrosian has *Procedamus cum pace*, “Let us go forth with peace,” as in the Greek rites. The concluding blessing, with the prayers, and the *In principio* gospel,¹ have been borrowed from the Roman rite, at a comparatively late date.

The Ambrosian order of Sundays and holy days

¹ This is first found in 1560. The Council of Milan held in 1576 ordered that it be said at the end of every mass.

differs in several respects from the Roman. To begin with, there are six Sundays in Advent, as in the Mozarabic rite; instead of four only, as in the rest of the western rites. The sixth week of Advent is called *de exceptato*, for the Monday, Tuesday, and Wednesday in which a special mass is provided.¹ The Litany of the Saints is said before the mass, and the only chants are the *cantus*, after the epistle, and the *Sanctus*, the two most ancient of all. No prophetic lesson is now used. The week takes its name from these three *feriae de exceptato*, which are said to have that name because they are exceptions from the general rules.

On Christmas Day there are now three masses provided, as in the Roman rite: the earliest mention of these three seems to be in 1374. In the twelfth century Beroldus, describing the rites and ceremonies of Milan, knows nothing of the second mass, which is the Roman mass of St. Anastasia.² The midnight mass was introduced into Rome during the fifth century, in imitation of the practice of the Church of Jerusalem, and was celebrated at the basilica of St. Mary Major: and it spread to other parts of the west from Rome. The Mozarabic and the Gaulish books provide for only one mass on Christmas Day, and the Bobbio MS, which not improbably represents an early

¹ When Christmas Day comes on one of the first three ferias after the sixth Sunday, these *dies de exceptato* are observed in the week before.

² That is, in origin.

stage of the Ambrosian rite, agrees with them in this respect.

The Milanese gospel for St. Stephan's Day affords a curious interpretation of the incident in St. Matthew xvii, 27: the "fish that first cometh up" at St. Peter's fishing is evidently regarded as a type of the proto-martyr.

The first of January was at one time disfigured by the excesses of a heathen festival, against which several councils and various Christian writers protested¹, and a special mass with regard to this is found in the Gelasian and other early sacramentaries. The Ambrosian mass for the feast of the Circumcision still retains marks of it, beginning with the *ingressa*, "Be not afraid in the sight of the Gentiles," etc.: the prayer *super populum*, which is in the Gelasian Sacramentary, runs:—

"Almighty, everlasting God, who biddest them that are partakers of Thy table to abstain from the banquets of devils; grant, we beseech Thee, to Thy people, that, having put away the tasting of profanity that worketh death, they may approach with pure minds to the feasts of eternal salvation. Through, etc."

¹ *E.g.* Counc. Auxerre 578; can. 1. St. Austin of Hippo, *Serm.* 215 *de tempore*. Durandus speaks of these practices as in the distant past (*Rationale*, Lib. VI: cap. xv.: n. 17). Isidore of Seville, *De officiis*, Lib. I: cap. xli. Counc. Toledo, IV.; can. 10. Counc. Tours, II; can. 16.

The prophetic lesson (from Baruch vi) carries on the same theme: "Beware, therefore, that ye in no wise be like to strangers, neither fear ye their images," etc. And the verse of the *psalmellus*: "For, lo, thine enemies make a tumult: and they that hate thee have lifted up the head over the whole earth." The epistle bids us "beware of dogs, beware of evil workers, beware of the concision." And, again, the *offertorium* runs: "Where now are their gods, in whom ye put your trust; the fat of whose sacrifices ye did eat, and the wine of whose drink-offerings ye did drink? Let them rise up now and help you, and let them be your protectors."

After the gospel on the feast of the Epiphany, the deacon announces the date on which Easter Day will fall.¹

Lent begins with the first Sunday, which is the *caput ieiunii*: there is no Ash-Wednesday, and no blessing of ashes. There is a mass for every day in Lent, except Fridays, which are completely *dies aliturgici*, on which mass may not be said. From 18 February to 10 April no Saints' days appear in the

¹ Durandus (*Rationale*, Lib. VI : cap. xvi : n. 17) says that in Italy on this day the priest or another announces the date of Easter after the offertory. It appears in the Ordinary of Lucas of Cosenza: and is ordered by the 4th Council of Orleans, can. i.; and the 2nd canon of the Council of Auxerre, 578. The second Council of Braga orders it to be done on Christmas Day (can. 9). The custom may probably be traced back to the Council of Nicaea, 325: the object being to secure uniformity of date for the observance of Easter.

kalendar, with the single exception of the Annunciation.¹ Saturday before Palm Sunday is still marked as *in traditione symboli*, although there is no longer any giving of the creed to the catechumens, nor any catechumens.

The Sunday next before Easter was the day for the ceremony called *Traditio symboli* in the old Gallican rites, whether in Spain, in Gaul, or in Northern Italy: and on the following Thursday the *Redditio symboli*, or public recitation of it by the catechumens, took place. These ceremonies have, of course, long been disused. At Rome the *Traditio* took place during the third week of Lent, and the *Redditio* on Easter Even.

The mass for the Saturday *in traditione symboli*, unlike the other masses for Lenten ferials, has kept the three mass-lessons.

On Maundy Thursday, after terce, two lessons from the Old Testament, separated by a *psalmellus*, are sung, each by a deacon in a red dalmatic: then after a *Cantus* a third deacon, vested in the same way, reads a gospel from St. Matthew. This is followed by *The Lord be with you*, etc., a prayer, *The Lord be with you*, again; three Kyries, a blessing and the dismissal. Sext and nones comes next, and then vespers sung solemnly. The respond at vespers being over, the

¹ There appears to be some doubt as to what happens when Lady Day falls on a Friday: the canon forbids mass to be said on any Friday in Lent.

first four chapters of Jonah are read, followed by a *psalmellus*, during which the celebrant goes up to the altar to begin mass. The prayer *super populum* is not sung, but read in a low voice, nevertheless so that it can be heard by the bystanders. The gospel is the Passion according to St. Matthew. There are special addition to the canon on this day, which are given below in their proper places. The Eucharist is reserved after this mass, "for the sick, and to represent the burial of the Lord," until Easter Even.

There is no mass of the Presanctified in the Ambrosian rite on Good Friday. After terce three deacons in red dalmatics severally chant from the ambo two lessons from Isaiah, and the Passion according to St. Matthew: a *psalmellus* and a collect are said after the first, and a respond after the second. Then, after a sermon on the Passion, a verse, collect, blessing and dismissal follow.

After sext and nones have been said, the ceremony of Creeping to the Cross is performed, concluding with a collect: and then a reader reads a lesson from Daniel, which is followed by the Song of the Three Children, at the end of which the choir sing the verse *Confitemini Domino*.¹ Another readers reads another lesson from Daniel, after which two verses of a psalm are sung: and then a deacon in red dalmatic reads a gospel from St. Matthew. Vespers follow

¹ This verse is taken from Ps. cv, and is also sung after *Benedicite* in the Mozarabic rite.

next: at the close of which the solemn orisons, nine in number, are said. One deacon, standing at the gospel end of the altar, chants the *Let us bend the knee*, and the bidding to prayer: another deacon, at the epistle end of the altar, chants *Arise ye*, and the priest says the collect. The music is different from that in the Roman rite. The service closes with a blessing and the dismissal as before.

On Easter Even, after terce, a reader reads a lesson from Genesis, a *psalmellus* is sung, and a deacon in a red dalmatic reads a gospel from St. Matthew. Then follows a long ceremony, the blessing of new fire, and the blessing and preconisation of the Pascall. The *Exsultet* is quite different from the Roman use, in the second part: and the music throughout is not the same. One may notice that the phrase, "May he himself reconcile thee to us, O Father almighty," occurs in the course of the preconisation: which is found twice in the "Liturgy of St. Clement," and has been there objected to by some commentators as being unscriptural (or at least un-Pauline).¹ Six lessons from the Old Testament, each followed by a chant and a collect (the third is followed by the Song of the Three Children, and the fourth by the Song of Miriam, the sixth by a *cantus*, and the others by a *psalmellus*, are succeeded by the blessing of the font (where this is done), and last of all the mass, which has no prophetic lesson, and the *ingressa*

¹ Contrast Rom. v, 10; 2 Cor. v, 18, 19; Ephes. ii, 16.

is replaced by the responds sung on the way back from the font. Before the mass the celebrant, standing at the epistle end of the altar facing northwards announces the Resurrection saying: *Christ the Lord is risen. Thanks be to God.* Again he announces it, from the midst of the altar; and a third time, from the gospel end of the same, facing southwards: and each time he raises his voice more than before. The *psalmellus* at the mass that follows is appointed to be sung by the notaries of the church: and an ancient *post-sanctus* prayer is incorporated into the canon.

Besides this mass, one entirely different is provided to be said in the winter Church, "for the Baptized": and a second mass for the same purpose is appointed for every day in Easter week until Low Sunday exclusive.

Gloria Patri is not said after the psalms from vespers of Good Friday to lauds of Easter Even, both inclusive.

The Rogation Days are kept in the week before Whitsunday in the Ambrosian rite, on the Monday, Tuesday, and Wednesday; and not, as in the rest of the West, on the three days before the Ascension.

On Whitsun Eve, vespers having been sung as far as the respond inclusively, four lessons are read from the Old Testament, each of the first three being followed by a *psalmellus* and a collect, and the last by a *cantus puerorum* only. Then follows the blessing of the font (where it is done); and this done, as the celebrant goes to the altar a *psalmellus* is sung. There

is no prophetic lesson at the mass, and the only chant besides *Sanctus* is the Halleluyah and Verse. After mass vespers are continued and finished.

On Whitsunday two masses are provided: one for the Baptized, in the Winter Church, and one for the solemnity; the former has only two mass-lessons.

The first Sunday after Pentecost is the feast of the Holy Trinity, as in the Roman rite. Corpus Christi has been kept since 1335: All Souls' day is now kept on the 2nd November, but when it was first adopted, in the twelfth century, and for some centuries after, it was observed on Monday after the third Sunday in October. The mass has some differences from the ordinary Ambrosian type: the *ingressa* is the Roman introit and psalm. The Kyries, and *Have ye peace* are omitted after the gospel. The "Kiss of Peace" is omitted; *Agnus Dei* is said, as in the Roman rite, but with the addition at the third repetition: *Grant them rest everlasting, and a place of indulgence with Thy Saints*. For further differences see the translation of the liturgy below.

The summer Sundays are reckoned differently from the Roman way. There are only fifteen "Sundays after Pentecost": and if the Beheading of St. John the Baptist falls before these fifteen have been used, the superfluous ones are omitted. Then come five "Sundays after the Beheading," the fifth being omitted when the Sunday Letter is A, B, or C. After these follow three "Sundays in October," the

third being the feast of the Dedication of the metropolitan church: and last of all come three "Sundays after the Dedication." There are different mass-lessons for each of these masses, and Trinity and the Dedication Sundays have special masses of their own: but with this exception, the variable parts of the masses for twenty-four Sundays are repeated twice or more times.

There are nine different *ingressæ*, three of which also serve for Sundays after Epiphany, and another is the same as that for Septuagesima: all are repeated twice, some thrice, and some four times.

Thus:—

		2nd after Pent.	=	11th after Pent.	=	5th after Beheading			
	3rd	" "	=	12th " "					
	4th	" "	=	13th " "					
3rd after Epiph.	=	5th " "	=	14th " "					
	6th	" "	=	15th " "	=	1st after Dedication			
5th & 6th	" "	=	7th " "	=	1st after Beheading	=	2nd " "	=	1st in October
Septuagesima	=	8th " "	=	2nd " "	=	3rd " "	=	2nd in October	
4th after Epiph.	=	9th " "	=	3rd " "					
	10th	" "	=	4th " "					

There are but six sets of prayers (*super populum*, etc.) which are repeated in regular sequence (leaving out the Dedication Sunday): so that each comes four times. Of different *psalmelli* there are seven, of which five are said thrice: and two others, for the first and second Sundays in October, repeated again for the second and third after the Dedication. The verses with Halleluyah are but three, and are repeated

eight times altogether, but not quite in regular order. The eight "Anthems after the Gospel" all occur twice, some thrice, and three of them four times. Eight of the nine *offertoria* are repeated, three of them four times: five of the prefaces are repeated four times, one thrice; that for the third Sunday after the Beheading occurs once only. The eight *confractoria* are repeated twice, thrice, or four times; four of the twelve *transitoria* come once only, and the rest are repeated twice, or thrice; that for the sixth Sunday occurring four times.

The result is that although the same material is used over and over again, each individual mass is not repeated exactly. The same poverty or even more appears in Spain and Gaul as regards the masses for Sundays after Pentecost.

Until the time of St. Charles Borromeo there was only one altar in the cathedral church of Milan, which retained this primitive custom much longer than any other church in the West.

The number of altar-lights is sometimes six, sometimes four, and sometimes only two, at the sung mass. On days of the first or second class, six; on Sundays, octaves, and other solemn feasts of saints, four; and on ferials at least two, of convenient size.

The Ambrosian colour-sequence is of the Gallican type. *White* is used from vespers of Christmas Day to the octave of the Epiphany (feasts of martyrs only excepted): from the blessing of the pascall on Easter Even inclusive, to Low Sunday exclusively. From

the vigil of the Ascension, to Whitsun Eve exclusive (feasts of saints excepted). On feasts of our Lady (except at the blessing of candles, and the Candlemas procession): in votive mass of our Lady, and also at the mass of the Holy Trinity the colour conforms to the office of the day. On feasts of angels, the Nativity of St. John Baptist. All Hallows' Day; on the sixth Sunday in Advent, St. John Ev. at Christmas-tide, the Chairs of St. Peter, Transfiguration confessors who were bishops, doctors, or priests; virgins not martyrs; and on the Dedication festivals. *Red* is used on the vigil of Pentecost at mass: Whitsunday and throughout the octave; on Sundays and ferias after Pentecost till vespers of the Saturday before the Dedication Sunday exclusively; Corpus Christi and during the octave (unless it occurs in the octave of St. John the Baptist); the Circumcision; from Saturday *in traditione symboli* till the uncovering of the altars on Good Friday (except that on Maundy Thursday, if the archbishop consecrates the holy oils, at the cathedral Church, white is worn by the priests and ministers that assist and communicate); on feasts and votive masses of the Holy Cross; of the apostles (except St. John Ev. at Christmas, the Conversion of St. Paul, and both Chairs of St. Peter); Childermas; on days of martyrs of both sexes; at solemn votive masses of the Holy Spirit, and the aforementioned saints; and at provincial and diocesan Councils.

Green is used on Sundays and ferias, from the Octave of the Epiphany till Septuagesima exclusively; on Low Sundays, and until the vigil of the Ascension exclusively; on Sundays and ferias after the Dedication Sunday, until Advent exclusively; on the feasts of St. Anthony and other abbots, and of confessors who were not priests.

Violet is used on Sundays and ferias in Advent up to the Vigil of Christmas exclusively (except on the sixth Sunday); on Septuagesima Sunday till Saturday *in traditione symboli* exclusively; on feasts of matrons; at the blessing of candles and the procession on Candlemas Day, and of palm on Palmsunday; and, generally speaking, in all processions except those of the Blessed Sacrament, that are not held immediately before high mass (for then the colour appropriate to the mass is to be used), and those made on solemn days; on all vigils except those of Christmas, the Epiphany, Easter, the Ascension, and Pentecost.

Black may be used instead of violet on any day for which that colour is appointed. But it is specially suitable for Lenten ferias till Saturday *in traditione symboli* exclusively, at masses and services for the departed; and at masses on Litany and Rogation days.

THE ORDINARY OF THE MASS

The priest being ready, with his ministers, the deacon, and the subdeacon, they proceed to mass in the following order. First goes the censer-collet with a smoking censer in his right hand, and another, with the ship and incense in his left. Then follow two taperer-collets with lighted tapers; next the subdeacon alone,¹ the deacon alone, and lastly the celebrant alone, with covered head; the other ministers going before him with uncovered heads. On arriving at the lowest step before the altar, standing between the deacon on his right, and the subdeacon on his left, the priest signs himself with the sign of the Cross, saying with a clear voice:

In the name of the Father, and of the Son, and of the Holy Ghost.

¹ At the metropolitan church the censer and lights are not carried in by collets but by the subdeacon: who, going before the deacon, carries in his right hand a candlestick (which they call *cantarium*) with a lighted taper, and in his left a smoking censer. When they have come into the quire, after giving the censer to the censer-collet, he sets the candle on the right-hand corner of the altar in front (that is, at the gospel end), and then descends to say the confession, etc. At the end of the "prayer over the people" he returns, in the same manner, with the deacon to the sacristy (*Rub. gen.*, § xxxvi, n. 2).

The ministers answer:

Amen.

Then, with his hands joined before his breast, he begins the anthem:

I will go unto the altar of God.

The ministers answer:

Even unto God who is the joy of my youth.

Priest:

O give thanks unto the Lord, for he is gracious.

Ministers:

Because his mercy endureth for ever.

The same priest then, with hands joined and profoundly inclining, makes confession as follows:

I confess unto God Almighty, to blessed Mary ever a Virgin, to blessed Michael the archangel, to blessed John the Baptist, to the holy apostles Peter and Paul, to blessed Ambrose the confessor, to all saints, and to you, brethren: that I have sinned exceedingly in thought, word, and deed, (*here he thrice beats his breast, saying*) by my fault, by my fault, by my grievous fault. Therefore I beg blessed Mary

ever a Virgin, blessed Michael the archangel, blessed John the Baptist, the holy apostles Peter and Paul, blessed Ambrose the confessor, all saints, and you, brethren, to pray for me unto the Lord our God.

The ministers answer:

Thanks be to God.

Almighty God have mercy upon thee: and, having forgiven thee all thy sins, lead thee to life eternal.

The priest, raising himself, says:

Amen.

Then the ministers repeat the confession. But where the Priest said to you, brethren, and you, brethren, they say: to thee, father, and thee, father.

At the end the priest says:

Thanks be to God.

After which, standing with hands joined, as above, he says:

Almighty God have mercy upon you: and, having forgiven you all your sins, lead you to life eternal.

The ministers answer :

Amen.

Then he signs himself, standing as before, and says :

The Almighty and merciful Lord grant us pardon, absolution, and remission of all our sins.

The ministers answer :

Amen.

The priest again signs himself, standing in the same manner, and saying :

℣. Our help standeth in the name of the Lord.

℟. Who hath made heaven and earth.

Then, inclining, he says, with joined hands :

℣. Blessed be the name of the Lord.

℟. From this time forth for evermore.

Then, inclining as before, he says secretly :

I beseech thee, most high God of Hosts, Holy Father, that I may be able to intercede for my sins, and to win pardon of sins for those standing by, and to present the peace-offerings of each.

He approaches the altar, and, inclining, says:

We pray Thee, O Lord, by the merits of Thy saints (*he makes the sign of the Cross in the midst of the altar, and kisses it, saying*) whose relics are here, and of all saints, vouchsafe to pardon all my sins. Amen.

Then the celebrant puts incense into the censer, the deacon ministering to him with the ship, and the subdeacon with the censer. The deacon, therefore, offers him the ship, saying: Bless, reverend father, this incense. Then he, having thrice put incense into the censer, and replacing the spoon in the ship, makes the sign of the Cross over the incense in the censer, saying: Mayest thou be blessed by Him, in whose honour thou art about to be burnt. Then the deacon takes the censer from the subdeacon, and gives it to the priest, first kissing his right hand: and the priest censes the altar.

After which, the deacon receives the censer again from the celebrant, and censes him alone. And then the celebrant goes to the epistle corner of the altar, where, after signing himself with the sign of the Cross, he begins the Ingressa.

Meanwhile, at the entrance of the celebrant and his ministers, the Ingressa is sung by the choir.

[INGRESSA on the feast of the Epiphany.¹

The city hath no need of the sun neither of the moon to shine on it: for the brightness of God doth

¹ Apoc. xxi, 23, 24.

lighten it. And the nations shall walk in the light of it: and the kings of the earth offer up their brightness in it.]

Having read the Ingressa, the celebrant, extending raising, and joining his hands, says:

℣. The Lord be with you.

℞. And with thy spirit.

Afterwards, extending, and joining his hands, and inclining his head, he says (if it is to be said): Glory to God in the highest. *As he says:* we worship thee, *and* we give thanks unto thee, *and* Christ Jesus, *and* receive our humble prayer, *he bows his head toward the Cross. And at the end, as he says:* with the holy Spirit, *he signs himself with the sign of the Cross.*

The Priest:

Glory to God in the highest.

The choir or the cantors continue:

And on earth be peace towards men of goodwill. We praise Thee, we bless Thee, we worship Thee. We glorify Thee, we give thanks unto Thee for Thy great glory. O Lord God, Heavenly King, God the Father almighty. O Lord, the only-begotten Son, Christ Jesus. O Lord God, Lamb of God, Son of the Father. That takest away the world's sins, have mercy upon us. Thou that takest away the world's sins, receive our humble prayer. Thou that sittest at the Father's

right-hand, have mercy upon us. For Thou only art holy, Thou only art the Lord, Thou only art most high, O Christ Jesus, with the holy Spirit, in the glory of God the Father. Amen.

Have mercy, O Lord. Have mercy, O Lord. Have mercy, O Lord.

Glory to God in the highest is not said throughout Lent. But after the above V. and R. the deacon says the following Preces, the choir making answer with, Lord, have mercy¹; and at the end moreover thrice with, Have mercy, O Lord.²

ON THE 1ST, 3RD, AND 5TH SUNDAYS.

V. Entreating for the gift of divine peace, and of pardon, with all our heart and with all our mind, we beseech Thee.

R. Lord, have mercy.

V. For thy holy catholic Church, here and scattered throughout the whole world, we beseech Thee.

R. Lord, have mercy.

V. For our Pope,³ N, and our Pontiff, N, and

¹ Domine miserere.

² Kyrie eleison. This is, of course, the Greek for *Lord, have mercy*: and I have translated it in the order in the text merely to distinguish between this and the response in Latin with exactly the same meaning.

³ In the tenth century this clause ran: For our pope N, and all his clergy, intending by "our pope" the Archbishop of Milan.

all their clergy, and all priests and ministers, we beseech Thee.

R. Lord, have mercy.

V. For Thy servants, N, our Emperor, and N, the King, our Duke, and all their armies, we beseech Thee.

R. Lord, have mercy.

V. For the peace of the churches, the calling of the gentiles, and the quiet of the people, we beseech Thee.

R. Lord, have mercy.

V. For this city and its conversation, and for all that dwell therein, we beseech Thee.

R. Lord, have mercy.

V. For seasonable weather, and for the fruits and increase of the earth, we beseech Thee.

R. Lord, have mercy.

V. For virgins, widows, orphans, captives and penitents, we beseech Thee.

R. Lord, have mercy.

V. For all that travel by water or by land, for those in prisons, in bonds, condemned to the mines, or sent into exile, we beseech Thee.

R. Lord, have mercy.

℣. For these who are afflicted with divers infirmities, and who are vexed with unclean spirits, we beseech Thee.

℞. Lord, have mercy.

℣. For these who in Thy holy Church distribute the fruits of mercy, we beseech Thee.

℞. Lord, have mercy.

℣. Hear us, O God, in all our prayers and supplications, we beseech Thee.

℞. Lord, have mercy.

℣. Let us all say.

℞. Lord, have mercy. Have mercy, O Lord. Have mercy, O Lord. Have mercy, O Lord.

ON THE 2ND AND 4TH SUNDAYS

They are not said on Palmsunday

℣. Let us all say.

℞. Have mercy, O Lord.

℣. O Lord, almighty God of our fathers.

℞. Have mercy, O Lord.

℣. For Thy holy Catholic Church, that Thou mayest vouchsafe to preserve it.

℞. Have mercy, O Lord.

℣. For our Pope, *N*, and our Pontiff, *N*, and their priests.

℟. Have mercy, O Lord.

℣. For all bishops, the whole clergy, and the people.

℟. Have mercy, O Lord.

℣. For Thy servants, *N*. the Emperor, and *N*. the King, our Duke, and all their armies.

℟. Have mercy, O Lord.

℣. For this city, and all who dwell therein.

℟. Have mercy, O Lord.

℣. For seasonable weather, and for the increase of the earth.

℟. Have mercy, O Lord.

℣. Deliver us, Thou who didst deliver the children of Israel.

℟. Have mercy, O Lord.

℣. With a strong hand, and a mighty arm.

℟. Have mercy, O Lord.

℣. O Lord, arise, help us, and deliver us for thy Name's sake.

℟. Have mercy, O Lord. Have mercy, O Lord.
Have mercy, O Lord.

Then the Priest says:

℣. The Lord be with you.

To which shall always be made answer:

℟. And with thy spirit.

After this he says the Prayer (or prayers) over the people, according as the order of the service requires.

[PRAYER super populum on the feast of the Epiphany.

O God, who hast hallowed this day of election by the first-fruits of the Gentiles, and by the star of thy light hast plainly showed Thyself unto us: grant, we beseech Thee, that the new and marvellous brightness of the heavens may ever arise in our hearts; who livest and reignest with God the Father in the unity of the holy Spirit, God, for ever and ever.

℟. Amen.]

Towards the end of the "prayer over the people," a reader, vested in a surplice, takes the book of the lessons in both hands, and carrying it before his breast goes to the ambo (or to the midst before the altar), and there standing with his face towards the altar, himself holding his book, sings the title of the lesson: then, bowing towards the celebrant, asks a blessing, saying in a subdued voice: Deign, sir, to bless, signing himself with the sign of the

Cross. The celebrant blesses him, saying (if the lesson be from the Old Testament): May the prophetic lesson be to thee an instruction in salvation; but if it be from the New Testament: May the apostolic lesson be to thee an instruction in salvation. And then the lesson is read, the celebrant and his ministers sitting.

[THE PROPHETIC LESSON for the feast of the Epiphany.

Isaiah lx, 1-6: Arise, shine, O Jerusalem; for thy light is come. . . . and they shall shew forth the praises of the Lord.]

After the lesson is sung the Psalmellus, and while it is in singing the subdeacon goes to the ambo, a minister bearing the book of epistles before him.

[PSALMELLUS for the feast of the Epiphany.¹

Blessed be the Lord God of Israel: who only doeth great wonders for ever.

V. Let the mountains bring peace unto thy people.

R. He shall abase the oppressor: and he shall endure with the sun, and before the moon, from one generation to another: and shall come down like the rain into a fleece of wool, and as the showers that drop upon the earth.]

¹ Ps. lxxi (72), vv. 18; 3-6.

On arriving at the ambo (or the epistle corner of the altar, below the steps) the subdeacon, turning towards the altar, sings the title of the epistle. Then bowing profoundly towards the celebrant, he asks of him a blessing, saying silently: Deign, sir, to bless. The priest in like manner, standing up, and making the sign of the Cross with his right hand, answers: May the apostolic teaching fill thee with divine grace. After which the priest and deacon sit down, while the subdeacon reads the epistle.

[THE EPISTLE for the feast of the *Epiphany*.¹

Titus ii, 11—iii, 2: Dearly beloved, the grace of God our Saviour hath appeared to all men . . . showing meekness unto all men.]

After the epistle is sung the Halleluyah and Verse, or the Cantus, according to the season.

[HALLELUYAH AND VERSE for the feast of the *Epiphany*.²

Halleluyah, halleluyah. **℟.** There came wise men from the East to Jerusalem, saying: Where is he that is born King of the Jews? Halleluyah.

¹ The choice of this passage for the epistle on the feast of the Epiphany is perhaps due to the opening words, *Apparuit gratia*. One of the old names for this day was *Apparitio Domini*.

² St. Matth. ii, 1, 2.

CANTUS for the second Sunday in Lent.¹

If the Lord had not been on our side, now may Israel say: If the Lord had not been on our side.

V. 1. Our soul is escaped out of the snare of the fowler: the snare is broken, and we are delivered.

V. 2. Our help standeth in the Name of the Lord; who hath made heaven and earth.]

This done, the deacon takes the gospels'-book, goes up to the midst of the altar, and setting the book down there, kneels on the topmost step, and says:

O God almighty, who didst cleanse the lips of Isaiah the prophet with a live coal,² cleanse my heart and my lips: so vouchsafe to cleanse me, of thy favouring mercy, that I may be able worthily to proclaim thy holy Gospel. Through Christ our Lord.

Then taking up the book, he goes to the place where the gospel is to be sung, either the ambo, or else the gospel corner of the altar below the steps. There proceed thither two collets, one carrying a smoking censer, and the other the ship; and two others each carrying a lighted candle; and then the subdeacon alone, and last of all the deacon. On his arrival there the deacon says:

V. The Lord be with you.

¹ Ps. cxxiii (124), 1, 7, 8.

² Isaiah vi, 6, 7.

R. And with thy spirit.

The Deacon :

The lesson of the Holy Gospel according to St. N.

Then, after making the sign of the Cross on the book, and on his forehead, mouth, and breast, he turns and bows toward the celebrant (who is standing by the midst of the altar turned towards the deacon) and says silently: Deign, sir, to bless. The celebrant, making the sign of the Cross clearly with his right hand, blesses him, saying silently: The Lord be in thy heart and on thy lips, that thou mayest worthily and duly proclaim his gospel: In the name of the Father, and of the Son, and of the Holy Spirit. The deacon then taking the censer, censures the book thrice; and after giving it back to him from whom he took it, reads the gospel.

On certain solemn feasts, before the V. The Lord be with you, there is sung an Anthem before the Gospel.

[THE ANTHEMS BEFORE THE GOSPEL are :

On Christmas Day, at the third mass.

Glory to God in the highest, and on the earth be peace. Halleluyah, Halleluyah, Halleluyah.

On the feast of the Epiphany.

In Bethlehem of Judaea was the Saviour born. Herod was troubled: the whole world rejoiceth. John, bearing record by the river Jordan, saith: He that cometh after me is preferred before me.

On Easter Day.

Praise ye the Lord from the heavens: praise him in the heights, ye angels of His; for to-day hath the Lord arisen, and redeemed His people. Halleluyah, Halleluyah.]

[THE HOLY GOSPEL on the feast of the Epiphany.

St. Matt. ii, 1-12: Now when Jesus was born in Bethlehem . . . into their own country another way.]

After the gospel the choir answer:

Praise be to Thee, O Christ.

[On the feast of the Epiphany only, immediately after the gospel, the deacon announces the day and the month on which Easter is to fall that year, as follows:

Your charity should know, dearly beloved brethren, that, with the assent of God, and by the mercy of our Lord Jesus Christ, we shall keep the

Pascha of the Lord with joy on the — day of the month of —.

R. Thanks be to God.]

If there is to be a sermon, it shall follow here, after the gospel: the deacon and subdeacon meanwhile sitting in the presbytery with the celebrant.

At the end of the gospel (or of the sermon if there be one) the priest returns to the midst of the altar, and continues the mass, saying:

Y. The Lord be with you.

R. And with thy spirit. Have mercy, O Lord; have mercy, O Lord; have mercy, O Lord.

Then, with joined hands, he reads the Anthem after the Gospel, if it is to be read.

Meanwhile the deacon and subdeacon, together with the collets, having made the usual reverence in the midst before the altar, proceed to the sacristy, or to some other place appointed for it. There the deacon, first taking the burse with the corporas placed within it, carries it, with his hands raised up to his face, to the altar: and, having made the usual reverence before it, goes up to it, and taking the corporas out of the burse, spreads it in the midst of the altar, setting the burse on the altar in a

suitable place: then, having made again the usual reverence, he goes to his place at the right-hand corner of the altar, so that he may say there, at the proper time:

Have ye peace!

Ry. To Thee, O Lord.

The subdeacon follows afterwards, carrying the chalice with the paten, the host and the pall, covered with the ends of the Continentia, or veil hanging around his neck, and sets them on the altar towards the epistle end; at the same time a collet follows after the subdeacon with the bason, and cruets, one of water and the other of wine, covered with some decent veil; which he also sets down on the altar at the same end.

During this procession the choir sings the Anthem after the Gospel.

[ANTHEM AFTER THE GOSPEL *on the feast of the Epiphany.*¹

When Jesus was born in Bethlehem of Judaea; behold, there came wise men from the East to Jerusalem, saying: Where is he that is born King of the Jews? For we have seen his star, and are come to worship Him.]

Then the priest says again:

The Lord be with you.

¹ St. Matt. ii, 1, 2.

R. And with thy spirit.

And immediately he says the Prayer over the sindon, with extended hands.

[PRAYER OVER THE SINDON *on the feast of the Epiphany.*

Grant, we beseech thee, almighty God; that, as all nations come with gladness to worship Christ, born King and Lord; so also this glorious light may ever dwell in us; Through the same our Lord.]

During the offering of the gifts the choir sing the offertory.

[OFFERTORY *for the feast of the Epiphany.*¹

In his days shall righteousness flourish: and abundance of peace, so long as the moon be exalted.

V. He shall have dominion also from sea unto sea: and from the river unto the ends of the earth.

And abundance of peace, so long as the moon be exalted.]

The Prayer over the sindon said, the deacon, taking the chalice from the hand of the subdeacon, places it on the altar on the epistle side, uncovers it, and gives

¹ Ps. lxxi (72), 7, 8.

the paten with the host thereon to the celebrant: who offers it, saying:

Receive, O most merciful Father, this holy bread; that it may become the Body of thine Only-begotten One, in the name of the Father, ✠ and of the Son, and of the Holy Spirit. Amen.

Meanwhile, the deacon, having received the cruet of wine from the hand of the subdeacon, pours wine into the chalice, having previously wiped it out with the purificatory, saying: From the side of Christ there flowed forth blood. The subdeacon, meanwhile, carrying the cruet of water in his right hand, and holding it towards the celebrant, says: Bless, reverend father. And he, making the sign of the Cross towards it, says: And water likewise, in the name of the Father, ✠ and of the Son, and of the Holy Spirit, Amen; and then the subdeacon pours a little water into the chalice. Then the deacon hands the chalice to the celebrant, and holding it by the foot together with the celebrant, at the same time says:

Receive, O most merciful Father, this chalice, wine mingled with water; that it may become the Blood of thine only-begotten One, in the name of the Father, ✠ and of the Son, and of the Holy Spirit. Amen.

Then the chalice being set down on the altar, he covers it with the pall; and then withdraws to the right corner

of the altar, the subdeacon in like manner going to the other corner.

In the metropolitan church of Milan, the celebrant having sung the Prayer over the sindon, goes down to the entrance to the presbytery or upper quire; the deacon being on one side of him, and the subdeacon on the other, and two collets with two silver vessels going before him. There the deacon and subdeacon, standing on either side, hold open a sindon before him, as he receives the offerings of bread and wine, which two old men of the School of St. Ambrose, accompanied by the rest of the old men of the same School, bring and offer. When the celebrant has arrived at the entrance of the quire, one of the two old men having made a reverence to the altar and to the celebrant, approaches him, bearing in his right hand three hosts, and in his left a silver vessel full of white wine. Then he says: Bless, reverend father; and the celebrant replies: The Lord bless thee, and this thy gift, in the name of the Father, ✠ and of the Son, and of the Holy Spirit; and he answers: Amen. Then he makes the sign of the Cross over the gift, and offers the old man his maniple to kiss, and with his right hand takes the hosts from the old man's hand, and gives them to the subdeacon to be placed in the bowl. Meanwhile, the deacon takes the vessel of wine from the same old man's hand, and pours it into the other bowl. Then the offering of the other old man is received in the same manner. After this the celebrant goes down to the entrance of the senatorium or lower quire, and there he receives the offerings of the women,

presented by two old women of the same School. When he has received these offerings, the celebrant returns to the altar and continues the mass.

The chalice being set on the corporas and covered with the pall, the celebrant, profoundly inclining, with his hands joined and placed on the altar, says :

Almighty, everlasting God, may this offering be pleasing and acceptable unto thee, which I, unworthy though I be, offer to thy tenderness, for myself, a miserable sinner, and for my countless offences; that thou mayest grant me pardon and remission of all my sins; and look not upon my iniquities, but let thy mercy alone be good to me, an unworthy man: through Christ our Lord.

Then standing, with his hands extended, he continues :

And receive, O Holy Trinity, this offering which we offer to thee for the guiding and keeping and the unity of the Catholic Faith: and for the reverence also of blessed Mary who brought forth God,¹ as well as of all thy saints: and for the health and safety of thy servants and handmaidens, and of all for whom we have undertaken to beg thy mercy, and whose alms we have received, and of all faithful Christians, both quick and dead; that, by thy compassion, they may

¹ Dei genetrix.

receive remission of all sin, and obtain the rewards of everlasting bliss, by continuing faithfully to praise thee, to the glory and honour of thy name, O God, most merciful Creator of things: (*here he joins his hands*) through Christ our Lord.

Then on Sundays, and solemn feasts of the Lord, and their vigils, and when the mass is of the saints (unless it be a votive one, however solemn), this prayer follows in like manner:

Receive, O holy Trinity, this offering which we offer to thee as a memorial of the Passion, Resurrection, and Ascension of our Lord Jesus Christ, and in honour of all thy saints who have pleased thee since the world began: and of those whose festival is being kept this day, and of those whose names, and relics, are here; that it may be to them for honour, but to us for salvation; that all those may deign to intercede for us in heaven, whose memorial we make on earth. (*here he joins his hands*) Through the same Christ Our Lord.

Spreading his hands out over the offerings, he continues:

And receive, O holy Trinity, this offering for my cleansing; that thou mayest make me clean and pure from every spot of sin, so that I may worthily minister unto thee, O God, and most merciful Lord.

He blesses the offerings, continuing:

The blessing of God Almighty, the ✠ Father, the ✠ Son, and the holy ✠ Spirit, descend abundantly on this our offering: and may this offering be acceptable unto thee, O holy Lord, Father almighty, everlasting God, most pitiful Creator of things.

Then the celebrant puts incense in the censer, the deacon ministering to him with the ship and the subdeacon with the censer, saying:

By the intercession of blessed Michael the archangel, standing on the right-hand of the altar of incense, and of all his chosen ones, may the Lord vouchsafe to bless this incense, and to receive it for a sweet savour. Through Christ our Lord. Amen.

Then, taking the censer from the deacon, he censes the offerings, saying:

May this incense, blessed by thee, ascend unto thee, O Lord; and may thy mercy come down upon us.

After this he censes the altar, saying:

Let my prayer, O Lord, be set forth as incense in thy sight: and the lifting up of my hands as an evening sacrifice. Set a watch, O Lord, before my mouth,

and a door of surrounding before my lips; that my heart be not inclined to words of malice, to make excuses for the excuses in sins.¹

When he has made an end of censuring the altar, he gives the censer back to the deacon, saying:

Behold, the smell of the saints of God: is as the smell of a fruitful field which God hath blessed.²

The deacon then censes the celebrant: and afterwards goes round, censuring behind the altar, and coming to the gospel-corner makes the sign of the Cross over the corner of the altar in front with the censer, kisses the place, hands the censer to the subdeacon, and returns to his own place. Meanwhile, the celebrant reads the Offertory, and then extending and again joining his hands, says:

✠. The Lord be with you.

✠. And with thy spirit.

The priest then intones the creed of Constantinople: I believe in one God (which is then sung throughout by the choir or by the cantors, but not alternated with organ interludes): extending, raising and joining his hands as he does so. At the words: in one God: Jesus Christ: together is worshipped and glorified, he bows

¹ Ps. cxl, 2-4.

² Gen. xxvii, 27.

his head; and when he comes to: and was incarnate, he genuflects as far as: Also he was crucified, and at: the life of the world to come, he signs himself with the sign of the Cross.

I believe in one God,

The Father almighty, Maker of heaven and earth, and of all things visible and invisible. And in one Lord, Jesus Christ, the only-begotten Son of God, begotten of his Father before all worlds: God of God, Light of Light, very God of very God. Begotten, not made; being of one substance with the Father, by whom were all things made. Who, for us men, and for our salvation, came down from heaven (*here the Priest genuflects*) and was incarnate by the Holy Spirit of the Virgin Mary, and was made man. (*He rises, and continues.*) Also he was crucified for us under Pontius Pilate, he suffered, and was buried. And the third day he rose again according to the Scriptures, and ascended into heaven; he sitteth at the Father's right hand, and shall come again with glory to judge the quick and the dead: whose kingdom shall have no end. And (I believe) in the Holy Spirit, the Lord, and the Life-giver: who proceedeth from the Father, and the Son: who with the Father and the Son together is worshipped and glorified: who spake by the prophets. And (I believe) one, holy, catholic, and apostolic Church: I acknowledge one baptism for the remission of sins. And I look for

the resurrection of the dead, and the life of the world to come. Amen.

☩. The Lord be with you.

☩. And with thy spirit.

Then, with hands extended, he reads the Prayer over the offerings.

[PRAYER OVER THE OFFERINGS *on the feast of the Epiphany.*

We offer unto thee, O Lord, the sacrifice of praise, for the manifestation of our Lord Jesus Christ, and for the beginnings of our calling; renewing the sacrament of thy tenderness on this day's festival; and we beseech thee favourably to accept it: through the same Christ Jesus thy Son, our Lord, who liveth and reigneth with thee in the unity of the Holy Spirit, God, for ever and ever. Amen.]

After: And was made man, the deacon rises and goes down into the quire before the midst of the altar, and receives the censer from the hands of the thurifer; and then turning towards the choir censes all standing there, beginning with the highest dignitary present: this done, he returns to the midst of the quire before the altar, and censes the subdeacon: after which he gives back the censer to the thurifer, and going to his own place is himself

censed by him there; and then he censes the people outside the screen of the quire.

At the end of the "prayer over the offerings," as he says: for ever and ever, the priest places his hands on the altar; then raises them a little towards his breast as he says: Lift up your hearts. Joining them he bows his head as he says: Let us give. Thence onward he separates them till the end of the preface, when he again joins them before his breast as he bows, saying: Holy, holy.

℣. The Lord be with you.

℟. And with thy spirit.

℣. Lift up your hearts.

℟. We lift them up unto the Lord.

℣. Let us give thanks to the Lord our God.

℟. It is meet and right so to do.

[PREFACE for the feast of the Epiphany.¹

℣. For it is truly meet and right, proper and healthful, that we should alway give thanks unto thee, here and everywhere, O holy Lord, Father almighty, everlasting God: Who in a voice of thunder from the heavens didst manifest thyself to us over Jordan's bed, that thou mightest point out the

¹ There is a proper preface for every mass in the Ambrosian rite.

heavenly Saviour, and show thyself to be the Father of the eternal Light; thou didst open the heavens, thou didst bless the air, thou didst cleanse the water; and by the Holy Spirit in the likeness of a dove thou didst proclaim thine only Son. To-day the waters receive thy blessing, and take away our curse: so as to exhibit to believers the cleansing of all sins, and to make them Sons of God by adoption unto life eternal. For they whom a carnal birth brought forth into life in this world, they whom Death had seized through their transgression; these eternal Life hath regained, and called back to the glory of the kingdom of heaven; through the same Christ our Lord, *through whom angels praise thy majesty, archangels do it reverence; Thrones, Dominions, Virtues, Principalities and Powers worship it. †Whom Cherubim and Seraphim with mutual exultation hymn together. With whom, we beseech thee, let our voices also be joined, in humble confession, saying:

SOME FURTHER EXAMPLES OF PREFACES

2nd Sunday in Advent.

¶. For it is truly meet and right, proper and healthful, that we should alway give thanks unto thee, here and everywhere, O holy Lord, Father almighty, everlasting God, through Christ our Lord, by whose Incarnation the world's salvation was accomplished, by whose Passion the redemption

of the children of men was procured. May he himself, we beseech thee, conduct us to the eternal reward, who redeemed us from the darkness of hell: and may he justify us at his second coming, who redeemed us in his first: that his exaltation may defend us from all evil, whose humiliation hath raised us to life: *through whom the angels praise thy Majesty, etc.

4th Sunday in Lent.

℣. For it is truly meet and right, proper and healthful, that we should give thanks unto thee, O Lord, that dwellest in the lofty citadel of the heavens, and should acknowledge thee with our whole mind. For by thee, when the world's blindness was taken away, the true Light shone out upon the weakly: since among the miracles of thy many powers, thou didst command a man, blind from birth, to see: in whom the human race, stained with original blindness of the mind, was typified, a figure of what was to be. For by that bathing-pool of Siloam, to which that blind man was sent, is signified none other than the sacred Font, where not merely bodily eyes but the whole man is made whole: through Christ our Lord, *through whom the angels praise thy Majesty, etc.

5th Sunday in Lent.

℣. For it is truly meet and right, proper and healthful, that we should always give thanks unto

Thee, here and everywhere, O holy Lord, Father almighty, everlasting God, through Christ our Lord: who by the matchless glory of Majesty hath wrought so many miracles on earth: amongst which, he delivered Lazarus, by the power of deepest pity, though he had been dead four days, from the bond of the grave. For already lay he at rest, subjected to most noisome foulness, buried in the black abyss of earth, bound in grave clothes. Whose previous decease, through the repose of death-sleep, the Lord presently disclosed to his disciples in clear words: and with tender regard reminding them of their friend, he hastened to the closed mouth of his cave: and then, while the Jewish multitude stood by, with tearful eyes he groaned and wept. O what a wondrous demonstration! that the Maker of the heavens should deign to weep before his servant's tomb! O how great and saving that mystery, which, by the resurrection of Lazarus, as a token, is prefigured! He, destroyed¹ by the corruption of his body, through the power of the heavenly King at once arose to life. We, moreover, buried by the first man's fall, have been set free from Hell, and, coming to life again, are brought back to joys eternal, by the divine grace of Christ; whom the angels praise, archangels reverence; Thrones, Dominions, Virtues, Principalities and Powers worship. †Whom Cherubim, etc.

¹ *Or, whose dissolution had taken place.*

On Easter Day.

¶ For it is truly meet and right, proper and healthful, that we should give thanks to thee, O holy, almighty God, that we should render devout praises to thee, O glorious Father, Author and Maker of all things. For though thy Son, Christ Jesus, was the Lord of Majesty, yet to deliver the human race he vouchsafed to submit to the Cross: whom erstwhile Abraham foreshadowed in his son, whom Moses' followers prefigured in the spotless Lamb. For he it is whom the sacred trumpet of the prophets proclaimed: who bore the sins of all, and took away their iniquities. This is that Passover, ennobled by the blood of Christ, in which his faithful people rejoice with special devotion. O mystery full of grace! O ineffable sacrament of a gift divine! O festival, of all festivals worthy to be honoured! in which, to redeem his servants, he offered himself to be slain by mortal men. How blessed indeed that death, which untied the knots of death! Now at length the prince of Hell perceives that he is crushed: and we, having been led out of the stain of the Deep, give thanks for having mounted up to the heavenly kingdom. And therefore with angels and archangels, with Thrones and Dominions, and with the whole complement of the heavenly army, we sing a hymn to thy glory, evermore saying:

*Whitsunday, at the mass for the newly-baptized,
in the winter-church.*

¶. For it is truly meet and right, proper and healthful, that we should always give thanks unto thee, here and everywhere, O holy Lord, Father almighty, everlasting God: for to-day we celebrate the coming of the Holy Spirit, who imparted to the princes of the new-born Church both the knowledge of the Godhead, and speech, since all nations were to be initiated into: he, the wonderful worker of unity in a diversity of gifts, and distributor of varied graces, the same is both the cause of the one Faith, and himself the treasurer of the tongues of the preachers: wherefore with entrancing gladness the whole wide world rejoices; and the heavenly Virtues join with the angelic Powers in singing with one accord a hymn to thy glory, unceasingly, evermore saying:

On the feast of St. Martin, 11 November.

¶. For it is truly meet and right, proper and healthful, that we should honour thee, O Lord, in the praises of thy blessed bishop and confessor Martin, Who, filled with the gift of thy Holy Spirit, was so found perfect in the very beginning of his faith, that he clothed Christ in the poor man, and with the garment which the needy one accepted, clad the Lord of the world. O happy bounty, which the Godhead

wrought! O glorious partition of the cloak, which clothed the soldier, and the King! Worthily didst thou bestow on him the rewards of confessing thee: worthily was the fierceness of the Arians made subject to him: worthily had he no fear of the torments of the persecutor, tranquilly sustained by so great a love of martyrdom. How great, think we, will be the glorification of his passion; when did there exist a part of a cloak so precious? And what shall he have received for the oblation of his whole body, who, for a petty piece of a garment, was vouchsafed to clothe God, and to see him? O the kindness of his soul, so meet to be imitated! O the power of his virtues, so meet to be revered! So performed he the office of a bishop that he undertook, that by the example of a laudable life, he enforced the observance of discipline. So bestowed he healing by his apostolic power on them that looked for it, that he made some whole by his prayers, others by his glance. This, O Lord, is thy power and glory, which the angels praise, arch-angels reverence: Thrones, Dominions, Virtues, Principalities, and Powers worship. †Whom Cherubim, etc.

*On the feast of SS. Faustinus and Jovita MM,
4 January.*

¶ For it is truly meet and right, proper and healthful, that we should alway give thanks to thee, here and everywhere, O holy Lord, Father almighty,

everlasting God; and that we should praise thee, O wondrous God, in thy saints: whom thou hast prepared for thine eternal glory before the foundation of the world; that by them, the tyrants having been subdued, thou mightest make known the light of thy truth to this world. And of their company are thy Martyrs, Faustinus, and Jovita: who flourished in the meadow of thy Church like roses and lilies. Whom in the battle of their confession the blood of thine only-begotten One besprinkled with a roseate hue: and for a reward of their passion clothed them in the snowy whiteness of the lilies. *Through whom angels praise thy Majesty, etc.

On the feast of SS. Protase and Gervase, 19 June.

¶ For it is truly meet and right, proper and healthful, that we should alway give thanks to thee, here and everywhere, O holy Lord, Father almighty, everlasting God: Who hast bestowed upon thy soldiers, that contend for the love of thy Name, the virtue of faith. Amongst whom thou hast vouchsafed to number also the loyal brethren, Protase and Gervase: for whom their father before them led the way, when he obtained the palm of martyrdom. These are they, who marked by the heavenly ensign, took the victorious arms of the Apostle; and being loosened from the bonds of the world, and overthrowing the army of vices drawn up against them by the Satanic enemy, free and unencumbered, have

followed Christ the Lord. O how happy that brotherhood, which, cleaving to the sacred words, could by no unclean touch be corrupted! O how glorious that opportunity of a contest, in which both are crowned together, whom the womb of one mother brought forth! For whose triumphs also the Church, that most fruitful mother, rejoices, who through blessed Ambrose was allowed to find such sons, who bestow on themselves the marks of virtues, and glory; through the same Christ our Lord, *through whom angels praise thy Majesty, etc.]

The choir:

Holy, holy, holy, Lord God of Hosts.

The heavens and the earth are full of thy glory.

Hosanna in the highest.

Blessed, is he that cometh, in the name of the Lord. Hosanna in the highest.

THE CANON

The priest extending, and slightly raising his hands, then joins them, and raising his eyes heavenwards and immediately lowering them, bows profoundly before the altar, saying secretly:

Therefore we humbly pray and beseech thee, O most merciful Father, through our Lord Jesus Christ, thy Son (*he makes the sign of the Cross in the midst of*

the altar and kisses it there) to accept and bless (*he signs thrice over the offerings*) these ✠ gifts, these ✠ oblations, these holy and spotless ✠ sacrifices¹, (*extending his hands he continues*) which, in the first place we offer unto thee for thy holy catholic Church, that thou wouldst be pleased to keep it in peace, to guard, unite, and govern it, throughout the whole world, together with thy servant N., our Pope, and N., our bishop, and N., our King, as well as all the orthodox, and them that hold the catholic and apostolic Faith.

The Commemoration for the Living.

Remember, O Lord, thy servants and hand-maidens, N. and N. (*with joined hands he prays for a short time for those whom he intends: then extending his hands he continues*) and all here present, whose faith is evident, and devotion known unto thee: for whom

¹ *On Easter Even the prayer continues as follows:*

Truly holy, truly blessed is our Lord Jesus Christ, thy Son; Who, though he was the Lord of Majesty, came down from Heaven, and took upon him the form a servant who aforetime had perished, and deigned of his own free-will to suffer: that he might deliver him from death whom he himself had made. Wherefore we offer Thee this paschal sacrifice for these whom thou hast vouchsafed to regenerate of water and the Holy Spirit; giving them remission of all their sins, that thou mightest find them in Christ Jesus our Lord. For whom, O Lord, we pour forth our humble prayers, that thou mayest cause their names, together with those of thy servant N. our pope, and N. our bishop, and N. our Emperor, and N. the King our Duke, to be written in the Book of the Living. Through the same Christ our Lord.

Then the priest goes on to the Commemoration for the Living.

we are offering, or who offer to thee, this sacrifice of praise, for themselves and all their friends, for the redemption of their souls, for the hope of their salvation and their safety, and direct their prayers unto thee, the everlasting God, living and true.

PROPERS WITHIN THE CANON

On Christmas Day, and throughout the Octave.

Joining in communion with, and celebrating (*at the first mass*) the most holy night, (*but at the others*) the most holy day, on which the undefiled maidenhood of blessed Mary brought forth into this world the Saviour: and also venerating the memory, first, of the same glorious and ever-virgin Mary, who brought forth the same our God and Lord Jesus Christ; *and also of thy blessed Apostles and Martyrs; (*as further on*).

On the Lord's Epiphany, and throughout the Octave.

Joining in communion with, and celebrating the most holy day on which thine only begotten One, co-eternal with thee in thy glory, visibly appeared in the bodily reality of our flesh; and also venerating the memory, first, of the glorious and ever-virgin Mary, who brought forth the same our God and Lord Jesus Christ: *and also of thy blessed apostles and martyrs; (*as further on*).

On Maundy Thursday.

Joining in communion with, and celebrating the most holy day on which our Lord Jesus Christ was betrayed. Thou, O Lord, thou hast bidden us be partakers of thy Son, thou hast bidden us be sharers of thy kingdom, thou hast bidden us be inhabitants of Paradise, thou hast bidden us be companions of the angels; if we but keep with unharmed and inviolate faith the sacraments of the heavenly service. And what can we not hope for from thy mercy, who have received a reward so great that we are let offer thee such a sacrifice, namely, the Body and Blood of our Lord Jesus Christ? Of him who surrendered himself for the world's redemption to that tender and worshipful Passion: who, ordaining a form of sacrifice of eternal salvation, first offered himself as the victim, and first taught that he was to be offered. And also venerating the memory, first, of the glorious and ever-virgin Mary, who brought forth the same our God and Lord Jesus Christ; *and also of thy most blessed apostles and martyrs (*as further on*).

On Easter Day and throughout the Octave.

Joining in communion with, and celebrating the most holy day¹ of the resurrection of our Lord Jesus

¹ This proper is also used at the mass of Easter Even, but with the words: *the most holy night*, instead of: *the most holy day*. Although said at the present time earlier in the day, it is really the midnight mass of Easter, the first mass of the festival.

Christ, according to the flesh ; and also venerating the memory, first, of the glorious and ever-virgin Mary, who brought forth the same our God and Lord, Jesus Christ : *and also of thy blessed apostles and martyrs ;
(as further on).

On the day of the Lord's Ascension.

Joining in communion with, and celebrating the most holy day on which thine only begotten Son, our Lord, established on the right hand of thy glory our frail nature united to himself : and also venerating the memory, first, of the glorious and ever-virgin Mary, who brought forth the same our God and Lord, Jesus Christ : *and also of thy blessed apostles and martyrs ;
(as further on).

On Whitsunday, and throughout the Octave.

Joining in communion with, and celebrating the most holy day of Pentecost, on which the holy Spirit was manifested to the Apostles by countless tongues : and also venerating the memory, first, of the glorious and ever-virgin Mary, who brought forth the same our God and Lord Jesus Christ : *and also of thy blessed apostles and martyrs ; *(as further on).*

THE COMMON WITHIN THE CANON

Joining in communion with, and venerating the memory, first, of the glorious and ever-virgin Mary, who brought forth our God and Lord Jesus Christ;* and also of thy blessed apostles and martyrs,

Peter and	Cyprian,
Paul,	Clement,
Andrew,	Chrysogonus,
James,	John, and
John,	Paul,
Thomas,	Cosmas, and
James,	Damian,
Philip,	Apollinaris,
Bartholomew,	Vitalis,
Matthew,	Nazarius, and
Simon, and	Celsus,
Jude,	Protasius, and
Xystus,	Gervasius,
Lawrence,	Victor,
Hippolytus,	Nabor,
Vincent,	Felix, and
Cornelius,	Calimerius,

and of all thy saints: by whose merits and prayers do thou grant that in all things we may be defended by the help of thy protection: (*he joins his hands*) through the same Christ our Lord. Amen.

THE COMMON WITHIN THE ACTION

Said with his hands stretched out over the Offering.

Graciously accept, O Lord, we beseech thee, this oblation of our service, as well as of the service of thy whole family; * and order our days in thy peace, and deliver us from everlasting damnation, and make us to be numbered in the flock of thy chosen ones; *(he joins his hands)* through Christ our Lord.

PROPERS WITHIN THE ACTION

On Maundy Thursday.

Graciously look on this offering, we beseech thee, O Lord, which we offer thee because of the day of the Lord's supper, on which our Lord Jesus Christ thy Son ordained a rite of sacrificing in the New Testament, when he transformed the bread and wine which Melchisedech had offered as a priest, foreshadowing the mystery to come, into the celebration of the sacrament of his Body and Blood; that through many circling years we being safely preserved, might offer thee, O Lord, our gifts: *and order, etc. *(as above)*.

Proper on Easter Day and Whitsunday, and throughout their Octaves.

Graciously accept, O Lord we beseech thee, this

oblation of our service, as well as of the service of thy whole family, which we offer unto thee for these also, whom thou hast vouchsafed to regenerate with water and the Holy Spirit, and to grant them remission of all their sins;* and order (*as above*).

And vouchsafe, we beseech thee, to make this oblation, which we offer to thy tender compassion, O thou God in all, (*he signs thrice over the offerings*) bles✠sed, avail✠able, val✠id, reasonable, and acceptable, (*he signs once over the host, and once over the chalice*) that it may become to us the bo✠dy and blo✠od of thy dearly beloved Son, Jesus Christ our Lord.

With joined hands he goes to the epistle corner of the altar, where he washes his fingers, saying nothing, and dries them: then he returns to the midst of the altar, and says:

Who, on the day before he suffered for our salvation, and that of all men,¹ (*he takes the host, and raises his eyes*) he took bread, and lifted up his eyes to heaven, to thee, God, his almighty Father; giving thanks to thee (*he blesses the host*) he bles✠sed it, break it, and gave it to his disciples, saying to them:

On Maundy Thursday is here interpolated: "That is, upon this day, reclining in the midst of his disciples."

Take, and eat ye all of it (*he says the words of consecration distinctly, secretly, and carefully*)

For this is my Body.

He genuflects, rises, and elevates the host that it may be adored by the people: he replaces it on the corporas, and again genuflects. Then standing upright he uncovers the chalice, laying the pall upon the consecrated host, and continues:

Likewise, after supper (*he takes the chalice and raises his eyes*) he took the cup, and lifted up his eyes to heaven, to Thee, God, his almighty Father: also giving thanks to thee (*holding the chalice in his left hand, with the right he signs over it*) he blessed it, and gave it to his disciples, saying to them: Take and drink ye all of it (*holding the chalice in both hands, slightly raised, he pronounces the words of consecration*)

For this is the Chalice of my Blood, of the new and eternal Testament, a Mystery of faith: which shall be shed for you and for many for the remission of sins.

He sets down the chalice, and immediately rubs the tips of his fingers over it. Then he genuflects, rises, and shows it to the people, saying:

Commanding also, and saying to them: As often as ye do these things, ye shall do them for my

memorial: ye shall preach my Death, ye shall proclaim my Resurrection, ye shall hope for my Advent, until I shall come again from the heavens to you.

He replaces the chalice, covers it, and again adores: then stretching out his arms in the fashion of a cross, he says:

Wherefore, O Lord, we, thy servants, and also thy holy people, being mindful of the Passion of our Lord Jesus Christ, as well as of his wondrous Resurrection from hell, and also of his most glorious Ascension into the heavens (*he joins his hands*), offer unto thy excellent majesty of thine own presents and gifts (*he signs thrice over the offerings together*) a pure ✠ sacrifice, a holy ✠ sacrifice, a spotless ✠ sacrifice, (*then once over the host alone, and once over the chalice alone*) this holy ✠ bread of eternal life, and the chalice ✠ of everlasting salvation.

Then extending his hands before his breast, he says:

And vouchsafe to regard them with favourable and gracious countenance, and to accept them as thou didst deign to accept the gifts of thy righteous child Abel, and the sacrifice of our patriarch Abraham, and the holy sacrifice, the spotless offering, which Melchisedech thy high priest offered unto thee.

Then, joining his hands, and bowing profoundly, he says :

We humbly beseech thee, almighty God, to command these things to be borne by the hands of thy holy angel to thy heavenly altar in the sight of thy awful Majesty, (*he makes the sign of the Cross in the midst of the altar, and kisses it there*), that so many of us as, from this partaking of the altar, (*he makes the sign of the Cross once over the host, and once over the Chalice*) shall receive the most holy bo~~o~~dy and blo~~o~~od of our Lord Jesus Christ, may be fulfilled (*he signs himself*) with all heavenly benediction and grace: through the same Christ our Lord. Amen.

Commemoration for the Departed.

Remember, also, O Lord, thy servants and hand-maidens who are gone before us with the sign of faith, and rest in the sleep of peace, N. and N.

He joins his hands, and prays for the Departed for whom he intends. Then, extending his hands, he says :

To them, O Lord, and to all that repose in Christ, grant, we pray thee, a place of refreshment, light, and peace (*he joins his hands and bows his head*): through the same Christ our Lord. Amen.

He strikes his breast, and raising his voice a little, says :

To us sinners, also, the least (*the rest secretly*) of

thy servants, who trust in the multitude of thy mercies, vouchsafe to grant some part and fellowship with thy holy apostles and martyrs,

John, and	Perpetua,
John,	Anastasia,
Stephen,	Agatha,
Andrew,	Euphemia,
Barnabas,	Lucia,
Peter,	Justina,
Marcellinus,	Sabina,
Agnes,	Thecla,
Caecilia,	Pelagia, and
Felicitas,	Catharine,

and with all thy saints; into whose company, we beseech Thee, to admit us, not weighing our merits, but pardoning our offences; (*he joins his hands*) through Christ our Lord.¹ By whom, O Lord, thou dost ever create all these good things, (*he signs thrice over the host and chalice together, saying*) dost hal✠low, quick✠en, bl✠ess them, and plentifully bestow them

¹ *On Maundy Thursday is now added here:* "These things we do, these things we celebrate, keeping, O Lord, thy Commandments: and by this, which is the Lord's Body which we take for an imperishable communion, we proclaim the Lord's death. Thine, moreover, is it, Almighty Father, to send us now thine only-begotten Son, whom thou didst send of thine own freewill to us though we sought him not: who, whereas thou art thyself boundless and incalculable, didst beget of thyself God also boundless and incalculable; in order to give us now for salvation the Body of him by whose passion thou didst give redemption to the human race: through the same Christ our Lord. By whom, O Lord," etc.

upon us thy servants, for the increase of faith, and the remission of all our sins.

He uncovers the chalice, and genuflects, saying :

And there is to thee, God the Father almighty,

Then standing upright he takes the host in his right hand, and holding the chalice in his left makes the sign of the Cross thrice over the chalice with the host, from lip to lip, saying :

Of ✠ him, and through ✠ him, and in ✠ him, all honour, power, praise, and glory,

He holds the host in his left hand over the chalice, and taking the paten in his right between the fore and middle fingers, he signs thrice over the host and chalice together, saying :

Sove✠reignty, ever ✠ lastingness, and ✠ might, in the unity of the Holy Spirit,

Setting down the paten upon the foot of the chalice towards himself, he raises the host slightly, saying (with note):

For infinite ages of ages.

Ry. Amen.

Then he divides the host through the middle over the chalice, saying :

Thy Body is broken, O Christ, thy chalice is blessed.

He lays the piece, which he holds in his right hand, on the paten : but he breaks a small fragment off the other piece, which he has in his left, saying :

May thy Blood ever be to us for life, and the salvation of souls, O our God.

Then he lays the piece, which is in his left hand, on the paten : and making the sign of the Cross with the small fragment in his right hand over the chalice, he drops it into the chalice, saying :

May the mingling ✠ of the consecrated Body and Blood of our Lord Jesus Christ be of advantage to us who eat and partake thereof, for life, and everlasting joy.

He covers the chalice, genuflects, rises and says the Confractorium, or anthem sung at the Fraction by the choir.

[CONFRACTORIUM for the feast of the Epiphany.¹

This beginning of miracles did Jesus in Cana of

¹ St. John ii, 11.

Galilee: and manifested forth his glory to his disciples.]

Then having said in a low voice: Let us pray, he continues in a high voice (i.e., with note) joining his hands and saying:

Taught by thy saving precepts, and directed by the divine appointment, we are bold to say¹ (*then extending his hands he says the Lord's Prayer, bowing his head at the first petition*), Our Father, which art in heaven; hallowed be thy name, thy kingdom come, thy will be done, on earth as it is in heaven. Give us this day our daily bread, and forgive us our trespasses, as we forgive them that trespass against us. And lead us not into temptation.

R. But deliver us from evil.

The priest says secretly:

Amen.

¹ *On Maundy Thursday is said instead of this:* What we do, O Lord, is the command of Him in whose presence we now request thee; give to the sacrifice its author that faith in the same may be satiated in the sublimity of the mystery; so that as we maintain the truth of the heavenly sacrifice, we may partake of the truth of the Lord's Body and Blood, through the same Christ our Lord, saying, Our Father, etc.

On Easter Day is said instead: Instructed by the divine teaching, and ordered by saving advice, we are bold to say, Our Father, etc.

Then, signing himself with the sign of the Cross, he continues with a raised voice (i.e., with note):

Deliver us, we beseech thee, O Lord, from all evils past, present, and to come: and at the intercession for us of blessed Mary who brought forth God and our Lord, Jesus Christ; and of thy holy apostles Peter, and Paul, and Andrew; and of blessed Ambrose thy confessor, and bishop, together with all thy saints, favourably give peace in our days, that, assisted by the help of thy mercy, we may ever be both delivered from sin, and safe from all turmoil. Fulfil this, by him, with whom thou livest blessed, and reignest God, in the unity of the Holy Spirit, for ever and ever.

R. Amen.

He signs himself, resting his left hand on the corporas, saying:

The peace, and the fellowship of our Lord Jesus Christ be with you always.

R. And with thy spirit.

Then the deacon adds:

Offer ye yourselves the peace.

R. Thanks be to God.

[In masses for the departed: Offer ye yourselves the peace, and the prayer following: O Lord, Jesus Christ, who saidst to thine apostles, are omitted; and omitting also: Peace be with thee, the priest joins his hands and says in a loud voice in private masses, but in a subdued voice in solemn ones, bows and says:]

O Lamb of God, that takest away the world's sins, grant them rest.

O Lamb of God, that takest away the world's sins, grant them rest.

O Lamb of God, that takest away the world's sins, grant them everlasting rest, and a place of pardon with thy saints in glory.

And then he passes on to the last two prayers.]

But in other masses, after: Offer ye yourselves the peace, the priest bows, and joining his hands, says the three prayers following in a subdued voice.

PRAYER.

O Lord Jesus Christ, who saidst to thine apostles: Peace I leave with you, my peace I give unto you; regard not my sins, but the faith of thy Church, and graciously vouchsafe to keep her in peace, to guard and rule her, according to thy will; who livest and reignest, God, for ever and ever. Amen.

Then, if the Peace is to be given, he first makes a cross in the midst of the altar, and kisses it there, and gives the Peace, saying :

Peace be with thee.

R. And with thy spirit.

PRAYER.

O holy Lord, Father almighty, everlasting God, grant me so to take the Body of Jesus Christ, thy Son, my Lord, that it may not be to me for judgment, but for the remission of all my sins. Who liveth and reigneth with thee, in the unity of the Holy Spirit, God for ever and ever. Amen.

PRAYER.

O Lord, Jesus Christ, Son of the living God, who, conformably to the Father's will, by the co-operation of the Holy Spirit, hast by thy death given life to the whole world; deliver me, I implore thee, by this thy most holy Body and Blood, from all iniquities and every ill; make me obedient to thy commandments, and let me not ever be separated from thee. Who, with the same God the Father and Holy Spirit, livest and reignest, God, for ever and ever. Amen.

Bowing and striking his breast he says thrice :

O Lord, I am not worthy that thou shouldest enter under my roof; but speak the word only, and my soul shall be healed.

He genuflects, rises, and takes the two pieces of the host in his right hand, and the paten in his left, saying :

What reward shall I give unto the Lord for all the benefits that he hath done unto me? I will receive the bread of heaven, and call upon the name of the Lord.

After which, signing himself with the host in his right hand, he says :

The Body of our Lord Jesus Christ keep my soul unto everlasting life. Amen.

He receives both pieces of the host.

Then, joining his hands, he rests quietly a little while : after which he uncovers the chalice, genuflects, wipes the paten dry over it, saying in the mean time :

What reward shall I give unto the Lord for all the benefits that he hath done unto me? I will receive the cup of salvation, and call upon the name of the

Lord: with praises will I call upon the Lord, and so shall I be saved from mine enemies.¹

He takes the chalice, and, making the sign of the Cross with it over himself, he says:

Grant, I beg, O Lord, that the partaking of the Body and Blood of our Lord Jesus Christ may lead us on to everlasting life.

He drinks the Blood with the fragment (of the host in it). This being done, he communicates any that present themselves for communion, before he "purifies" himself.

During the communion the choir sing the Transitorium.

[TRANSITORIUM for the feast of the Epiphany.

To-day the Church is joined to her heavenly Bridegroom; for in Jordan hath he washed away her iniquities. The wise men hasten with a gift to the royal marriage: and, wine being made of water, the guests are gladdened. The soldier baptizes the King, the servant his Lord, John the Saviour. The water of Jordan was astonished; the dove beareth witness; the Father's voice was heard: This is my Son, in whom I am well pleased; hear ye him.]

¹ PSS. cxv (116), 11, 12; xvii (18), 4.

Afterwards the priest says:

May we receive with a pure mind, O Lord, what we have taken with the mouth: that of the Body and Blood of our Lord Jesus Christ there may be made for us an everlasting healing.

Then he holds out the chalice to the deacon, who pours into it a little wine, with which he "purifies" himself. Then he washes his fingers in wine offered him by the deacon, and in water offered him by the subdeacon: and as he dries them in the purificatory he says:

Make sure, O Lord, what thou hast worked in us: and give thy Church a lasting tranquillity and peace.

Then he takes the purification. Meanwhile a collet carries the massbook over to the epistle end of the altar: and the deacon goes to the midst of the altar, where he dries the chalice, and puts on its mouth the purificatory, the paten, and the little pall; covering it with the veil: then he folds the corporas and replaces it in the burse, and gives them to the subdeacon, girded about his shoulders with the oblong veil, to be carried back to the credence or to the sacristy or to some other place appointed for the purpose, as before: after this the deacon returns to his own place.

The priest meanwhile reads the Transitorium at the epistle end of the altar, and then the Prayer after the Communion,

[PRAYER AFTER THE COMMUNION *on the Feast of the Epiphany.*

Prevent us, O Lord, we beseech thee, at all times and in all places with heavenly light: that we may both discern with clear glance the mystery of which thou hast willed us to be partakers, and with meet affection take it to ourselves. Through our Lord Jesus Christ, etc.]

When he has read the prayer he says:

℣. The Lord be with you.

℟. And with thy spirit.

Have mercy, O Lord: have mercy, O Lord: have mercy, O Lord.

℣. May God bless you, and hearken unto you.

℟. Amen.

Then the deacon says:

Let us go forth with peace.

℟. In the name of Christ.

℣. Let us bless the Lord.

℟. Thanks be to God.

[But in masses for the Departed, after the V. The Lord be with you, and the R. And with thy spirit (said without: Have mercy, etc.) the priest standing in the midst of the altar makes the sign of the Cross with his right hand, saying:

V. Grant them, O Lord, eternal rest.

R. And let perpetual light shine upon them.

V. May their souls and those of all the faithful departed, by the mercy of God, rest in peace.

R. Amen.

And after: May the homage, etc., the blessing is not given.]

Then bowing profoundly before the midst of the altar he says, with hands joined:

May the homage of our service be pleasing unto thee, O God, and may the sacrifice, which I, though unworthy, have offered up in the sight of thy Divine Majesty, be acceptable unto thee: may it, by thy mercy, be propitiatory both for me and for all for whom I have offered it. Through Christ our Lord. Amen.

He then makes a cross on the midst of the altar, kisses it there, and rising, stands facing the altar; and extending,

raising, and joining his hands, and bowing his head to the Cross, he says:

May God almighty bless you.

Then turning to the people by the right blesses them once, saying:

The Father, ✠ and the Son, and the Holy Spirit.

R. Amen.

Then at the gospel corner, having said with joined hands in a subdued voice:

V. The Lord be with you.

Deacon: And with thy spirit.

He signs the book with his right thumb, and then they sign themselves on the forehead, mouth, and breast; and the priest says:

The beginning of the holy Gospel according to John.

Deacon: Glory be to thee, O Lord.

And he continues reading, with joined hands.

In the beginning was the Word. . . . but of God. And the Word (*here they genuflect*) was made

flesh, and dwelt among us, and we beheld his glory, the glory of the only-begotten of the Father, full of grace and truth.

R. Thanks be to God.

Then they go down to the level of the quire, before the midst of the altar; and all making the customary reverences together, they depart in the same order as they entered, the priest saying in a subdued voice with his ministers the appointed psalms and prayers.

LECTIONARY

ACCORDING TO THE AMBROSIAN RITE

AMBROSIAN LECTIONARY AT MASS

THE DAY.	THE PROPHETIC LESSON.	THE EPISTLE.	THE GOSPEL.
Advent: First Sunday	Isa. li, 4-8 ...	2 Thess. ii, 1-13	S. Matt. xxiv, 1-42
„ Second Sunday	Bar. iv, 36-v, 9	Rom. xv, 1-13	S. Luke iii, 1-18
„ Third Sunday	Isa. xxxv, 1-10	Rom. xi, 25-36	S. Matt. xi, 2-15
„ Fourth Sunday	Isa. xl, 1-11 ...	Hebr. x, 35-39	S. Matt. xxi, 1-9
„ Fifth Sunday	Micah v, 2; Mal. iii, 1-7	Gal. iv, 22-31	S. John i, 15-28
„ Sixth Sunday (in the Winter Church)	none	1 Cor. i, 4-9 ...	S. Luke i, 39-45
„ (The mass at St. Mary's, which is said in all the Churches)	Isa. lxii, 7—lxiii, 4	Phil. iv, 4-9	S. Luke i, 26-38
„ On ferias	none	1 Cor. i, 4-9 ...	S. Mark i, 4-8
Vigil of Christmas After the respond at Vespers ...	(1) Gen. xv, 1-10; (2) Judges xiii, 2-9; (3) 1 Sam. i, 7-17 (4) Isa. vii, 11-17; viii, 4		
At the mass	none	Hebr. x, 37-39	S. Matt. i, 18-25
Midnight mass of Christmas ...	none	Gal. iv, 1-7 ...	S. John i, 9-14
Dawn mass of Christmas	none	1 Cor. ix, 19-27	S. Luke ii, 15-20
Third mass of Christmas	Isa. ix, 1-7 ...	Hebr. i, 1-8 ...	S. Luke ii, 1-14

THE DAY.	THE PROPHETIC LESSON.	THE EPISTLE.	THE GOSPEL.
St. Stephan the Protomartyr ...	Acts vi, 8-10, vii, 54-59	2 Tim. iii, 16-iv, 8	S. Matt. xvii, 23-26
St. John Ap. Ev.	1 S. John i, 1-10	Rom. x, 8-15	S. John xxi, 19-24
Childermas	Jerem. xxxi, 15-20	Rom. viii, 14-21	S. Matt. ii, 13-18
St. Thomas Bp. M.	Isa. lii, 1-7 ...	2 Tim. iii, 10-15	S. John x, 11-16
Of the Octave of Christmas ...	Isa. viii, 8-18	1 Cor. ix, 19-27	S. Luke ii, 15-20
St. Silvester, Pope	Isa. viii, 8-18	Tit. iii, 4-7 ...	S. John i, 1-14
Circumcision, and Octave of Christmas	Baruch vi, 1, 2; Jer. li, 47, 48, 58; Bar. vi, 3-6	Philipp. iii, 1-8	S. Luke ii, 21
Sunday after Christmas	Isa. viii, 8-18	Rom. viii, 3-11	S. Luke iv, 14-22
Vigil of the Epiphany <i>After the respond at Vespers</i> ...	(1) Isa. xlix, 8-13; (2) 2 Kings ii, 1-12; (3) Numbers xxiv, 15-25; (4) 2 Kings vi, 1-7		
<i>At the mass</i>	none	Tit. iii, 3-7	S. Matt. iii, 13-17
Epiphany	Isa. lx, 1-6 ...	Tit. ii, 11—iii, 2	S. Matt. ii, 1-12
The Christophory (<i>i.e.</i> The Return from Egypt)	Hos. xi, 1-12 ...	Hebr. xi, 13-16	S. Matt. ii, 13-23
Within the octave of the Epiph'y	Isa. lx, 1-6 ...	Tit. ii, 11—iii, 2	S. Matt. ii, 1-12
1st Sunday after the Epiphany	Isa. lxi, 1-3; lxii, 10-12	Ephes. iv, 23-28	S. Luke ii, 42-52

THE DAY.	THE PROPHETIC LESSON.	THE EPISTLE.	THE GOSPEL.
2nd Sunday after the Epiphany (of the Holy Name)	Acts iv, 8-12 ...	1 Cor. i, 1-8 ...	S. Matt. i, 18-21
3rd " " " "	Ezek. xxxvii, 21-26	Gal. v, 25—vi, 6	S. John iv, 46-54
4th " " " "	Jer. xxxiii, 14-22	Col. i, 3-11 ...	S. John iii, 16-21
5th " " " "	Mal. iii, 7-12	Rom. xiii, 8-10	S. Luke ix, 10-17
The Sunday next before Septuagesima	Mal. iii, 13-18	Col. ii, 1-7 ...	S. Matt. xvii, 14-20
Septuagesima Sunday	Joel ii, 12-21	1 Cor. ix, 24—x, 4	S. Matt. xx, 1-16
Sexagesima Sunday	Ezek. xxxiii, 7-11	1 Cor. ix, 7-12	S. Matt. xiii, 3-23
Quinquagesima Sunday	Zach. vii, 5-14	2 Cor. vi, 14—vii, 3	S. Matt. xiii, 24-43
1st Sunday in Lent	Isa. lvii, 21—lviii, 12	2 Cor. vi, 1-10	S. Matt. iv, 1-11
Monday after Lent	Ezek. xxxiv, 10-16	none	S. Matt. v, 1-12
Tuesday after " 	Isa. lv, 6-11 ...	none	S. Matt. v, 13-16
Wednesday after " 	Exod. xxiv, 12-18	none	S. Matt. v, 17-19
Thursday after " 	Ezek. xviii, 1-9	none	S. Matt. v, 20-24
Saturday after " 	none	Rom. xiii, 10—xiv, 9	S. Matt. xii, 1-8
2nd Sunday in Lent, of the Samaritan Woman	Ex. xx, 1-24 ...	Ephes. i, 15-23	S. John iv, 5-42
Monday after " "	Dan. ix, 15-19	none	S. Matt. v, 25-30
Tuesday after " "	1 Kings xvii, 8-16	none	S. Matt. v, 31-42
Wednesday after " "	Esther xiii, 8-17	none	S. Matt. v, 43-48
Thursday after " "	Jer. xvii, 5-10	none	S. Matt. vi, 1-6
Saturday after " "	none	Ephes. v, 1-9	S. Mark vi, 1-5

THE DAY.	THE PROPHETIC LESSON.	THE EPISTLE.	THE GOSPEL.
3rd Sunday in Lent, <i>of Abraham</i>	Exod. xxxiv, 1-10	1 Thess. ii, 20-iii, 8	S. John viii, 31-59
Monday after „ „	2 Kings v, 1-15	none ...	S. Matt. vi, 7-15
Tuesday after „ „	2 Kings iv, 1-7	none ...	S. Matt. vi, 16-18
Wednesday after „ „	Exod. xx, 12-24	none ...	S. Matt. vi, 19-21
Thursday after „ „	Jer. vii, 1-7 ...	none ...	S. Matt. vi, 22-26
Saturday after „ „	none ...	1 Thess. ii, 13-20	S. Mark vi, 7-13
4th Sunday in Lent, <i>of the Blind Man</i>	Exod. xxxiv, 23-xxxv, 1	1 Thess. iv, 1-11	S. John ix, 1-38
Monday after „ „	1 Kings iii, 16-28	none ...	S. Matt. vi, 27-33
Tuesday after „ „	Exod. xxiii, 7-14	none ...	S. Matt. vi, 34-vii, 5
Wednesday after „ „	Ezek. xxxvi, 23-28	none ...	S. Matt. vii, 6-12
Thursday after „ „	2 Kings iv, 25-38	none ...	S. Matt. vii, 13-21
Saturday after „ „	none ...	1 Thess. v, 12-23	S. Matt. xix, 13-15
5th Sunday in Lent, <i>of Lazarus</i>	Exod. xiv, 15-31	Ephes. v, 15-21	S. John xi, 1-45
Monday after „ „	Jonah iii, 1-10	none ...	S. Mark viii, 27-33
Tuesday after „ „	Dan. xiv, 28-42	none ...	S. John vi, 64-72
Wednesday after „ „	Lev. xix, 1-10	none ...	S. Luke xviii, 31-34
Thursday after „ „	Jer. xvii, 13-18	none ...	S. John vii, 43-53
Saturday after „ „ <i>the giving of the Creed</i>	Ezek. xxxvi, 22-28	Ephes. vi, 10-19	S. Matt. xi, 25-30
Palmsunday.	Isa. liii, 1-12	2 Thess. ii, 14-iii, 5	S. John xi, 55-xii, 11
Monday in the authentic wk.	Isa. 1, 5-10 ...	none ...	S. Luke xxi, 34-38
Tuesday „ „ „	Jer. xi, 18-20	none ...	S. John xi, 45-54
Wednesday „ „ „	Isa. lxii, 11-lxiii, 7	none ...	S. Matt. xxvi, 1-5

THE DAY.	THE PROPHEPIC LESSON.	THE EPISTLE.	THE GOSPEL.
Maundy Thursday <i>after terce</i> ...	(1) Dan. xiii, 1-64; (2) Wisdom ii, 12-25; (3) S. Matt. xxvi, 14-16		
<i>Sext and nones follow: then after the respond at solemn Vespers</i>	Jonah i, 1—iv, 11		
<i>Then at mass</i>	none	1 Cor, xi, 20-34	S. Matt. xxvi, 17-75
Good Friday	(1) Isa. xlix, 24-1, 11 (2) Isa. liii, 1-12 (3) S. Matt. xxvii, 1-56		
<i>After the Cross-creeping</i> ...	(1) Dan. iii, 1-24 (2) Dan. iii, 91-100 (3) S. Matt. xxvii, 57-61		
Easter Even	(1) Gen. vi, 9-22; vii, 6-24; viii, 1-21 (2) S. Matt. xxvii, 62-66		
<i>After the Pascall</i>	(1) Gen. i, 1—ii, 3 (2) Gen. xxii, 1-19 (3) Exod. xii, 1-11 (4) Exod. xiii, 18-xiv, 8 (5) Isa. liv, 17-lv, 11 (6) Isa. i, 16-19		
<i>Then the blessing of the Font; after which, at mass</i>	none	Ephes. iv, 1-6	S. Matt. xxviii, 1-7
Easter Even., in the Winter Church (<i>for the newly baptized</i>)	none	Rom. i, 1-7 ...	S. John iii, 1-13
Easter Day (<i>for the baptized</i>) ...	none	Rom. v, 8-11 ...	S. John vii, 37-39
„ „ (<i>for the solemnity</i>) ...	Acts i, 1-8 ...	1 Cor. xv, 3-10	S. John xx, 11-18

THE DAY.	THE PROPHETIC LESSON.	THE EPISTLE.	THE GOSPEL.
Monday (<i>for the baptized</i>) ...	none ...	1 Cor. v, 7-8 ...	S. Matt. v, 1-12
„ (<i>in every church</i>) ...	Acts viii, 26-40	Rom. vi, 3-4 ...	S. Luke xxiv, 1-12
Tuesday (<i>for the baptized</i>) ...	none ...	1 Cor. i, 4-9	S. John v, 1-15
„ (<i>in every church</i>) ...	2 Kings v, 1-15	1 Cor. viii, 8-13	S. Matt. xxviii, 8-15
Wednesday (<i>for the baptized</i>) ...	none ...	Gal. iii, 27-29	S. Matt. v, 44-48
„ (<i>in every church</i>) ...	2 Kings vi, 1-7	1 Cor. x, 1-4 ...	S. Luke xxiv, 13-35
Thursday (<i>for the baptized</i>) ...	none ...	Philipp. ii, 5-11	S. John vi, 51-59
„ (<i>in every church</i>) ...	Acts iii, 12-19	1 Cor. x, 16-17	S. Matt. xxviii, 16-20
Friday (<i>for the baptized</i>) ...	none ...	Ephes. iv, 29-32	S. John vi, 35-39
„ (<i>in every church</i>) ...	Gen. xiv, 18-24	1 Cor. xv, 12-22	S. Mark xvi, 1-7
Saturday (<i>for the baptized</i>) ...	none ...	Ephes. iii, 13-21	S. John xiii, 4-15
„ (<i>of the octave, in every church</i>) ...	Acts iii, 12-16	1 Tim. ii, 1-7	S. John xxi, 1-14
Low Sunday ...	Acts iv, 8-21 ...	Coloss. ii, 8-15	S. John xx, 19-31
Second Sunday after Easter ...	Acts ix, 19-28	Phil. iii, 17—iv, 1	S. John i, 29-34
Third „ „ „	Acts v, 33-42	2 Cor. vii, 10-13	S. John xvi, 16-22
Fourth „ „ „	Acts iv, 32—v, 11	Phil. ii, 12-18	S. John xvi, 5-14
Fifth „ „ „	Acts ix, 32-42	Hebr. xii, 1-7	S. John xvi, 23-30
Vigil of the Ascension ...	Acts ii, 41-47	none ...	S. Mark xvi, 14-20
Ascension Day ...	Acts i, 8-14 ...	Ephes. iv, 7-12	S. Luke xxiv, 36-53
Sunday after Ascension Day ...	Acts i, 15-26	Rom. iii, 19-26	S. John xvii, 1-5
First day of the lesser Litanies (Rogation Days)	Joel ii, 12-19	none ...	S. Matt. v, 1-12
Second day „ „ „	Hosea xiv, 2-10	none ...	S. Matt. xv, 29-31
Third day „ „ „	Ecclus. xxxvi, 1-10	none ...	S. Matt. xv, 32-38

THE DAY.	THE PROPHETIC LESSON.	THE EPISTLE.	THE GOSPEL.
Vigil of Pentecost <i>After the respond at Vespers</i> ...	(1) Isa. xi, 1-9 (2) Gen. xxviii, 10-22; (3) 2 Kings ii, 1-12; (4) 1 Kings iii, 5-14		
<i>At the mass</i>	none	1 Cor. ii, 10-16	S. John xv, 26-xvi, 15
Whitsunday (<i>for the baptized</i>) ...	Acts iii, 1-8 ...	none	S. John vii, 37-39
„ (<i>of the solemnity</i>) ...	Acts ii, 1-11 ...	1 Cor. xii, 1-11	S. John xiv, 15-27
First Sunday after Pentecost; of the Most Holy Trinity ...	Gen. xviii, 1-10	2 Cor. xiii, 11-13	S. John xv, 26-xvi, 4
Corpus Christi	1 Kings xix, 3-8	1 Cor. xi, 23-29	S. John vi, 48-59
Second Sunday after Pentecost, which is within the octave of Corpus Christi	Isa. lxvi, 5-14	Gal. v, 16-24	S. Matt. ix, 10-14
Third Sunday after „	Jer. xvii, 5-20	Rom. xiv, 9-18	S. Luke vi, 36-42
Fourth „ „ „	Ezek. xviii, 1-9	Coloss. iii, 12-16	S. Luke xvi, 19-31
Fifth „ „ „	Isa. lvi, 1-7 ...	Rom. vii, 14-25	S. Luke xvii, 11-19
Sixth „ „ „	Ezek. xiv, 2-11	Rom. xii, 1-3	S. Luke xiv, 16-24
Seventh „ „ „	Jer. xxxi, 8-14	Rom. xii, 5-16	S. Matt xx, 29-34
Eighth „ „ „	Isa. xxx, 15-18	Gal. vi, 7-10	S. Luke xv, 1-10
Ninth „ „ „	Jer. xv, 15-20	Rom. vi, 19-23	S. Luke v, 1-11
Tenth „ „ „	Ezek. xxxiv, 1-16	Col. iii, 5-11	S. Luke xii, 13-21
Eleventh „ „ „	Dan. iii, 34-45	1 Cor. vi, 3-11	S. Luke xviii, 9-14
Twelfth „ „ „	Isa. xlvi, 12-21	Rom. xii, 16-21	S. Matt v, 20-24
Thirteenth „ „ „	Jer. iii, 22-iv, 2	Rom. v, 12-17	S. Mark viii, 1-9
Fourteenth „ „ „	Ezek. xxv, 2-7	Hebr. xiii, 17-21	S. Mark vii, 31-37
Fifteenth „ „ „	Dan. v, 14-19	Hebr. xiii, 1-8	S. Luke vii, 11-16
1st Sunday after the Beheading of St. John the Baptist ...	Isa. lxxv, 13-19	Ephes. v, 6-14	S. Luke ix, 7-11

THE DAY.	THE PROPHETIC LESSON.	THE EPISTLE.	THE GOSPEL.
2nd Sunday after the Beheading of St. John the Baptist ...	Jer. vii, 1-7...	2 Cor. viii, 16-21	S. Matt. vii, 15-21
3rd " " "	Isa. xxxiii, 2-10	Ephes. vi, 1-9	S. Luke x, 25-37
4th " " "	Jer. xxxi, 31-34	Phil. i, 3-11 ...	S. Matt. xxi, 19-22
5th " " "	Isa. lxiii, 15-lxiv, 5	Coloss. iii, 17-iv, 6	S. Matt. xxi, 33-46
First Sunday of October ...	Baruch iv, 21-29	Rom. vi, 12-18	S. Luke xiii, 6-17
Second Sunday of October, which is before the Dedication of the Church ...	Baruch ii, 9-15	Rom. vii, 1-6	S. John viii, 1-11
Third Sunday of October, the Dedication of the Greater Church ...	Bar. iii, 24-37	2 Tim. ii, 19-22	S. John x, 22-30
First Sunday after the Dedication	Ezek. xxxiii, 7-16	1 Cor. xii, 13-24	S. Matt. xviii, 23-35
Second " " "	Isa. lxvi. 5-14	Rom. xiii, 1-8	S. Matt. xxii, 15-21
Third " " "	Isa. xxxi, 9—xxxii, 8	Rom. iv, 13-25	S. Matt. xxii, 1-14

SOME OF THE MORE IMPORTANT DAYS IN THE SANCTORALE

Chair of St. Peter at Rome (18th January) ...	Ecclus. xlv, 26, 27; xlv, 3, 4, 6, 8, 9	1 Pet. i, 1-7 ...	S. Matt. xvi, 13-19
Conversion of St. Paul (25th January) ...	Acts ix, 1-18 ...	1 Tim. i, 12-17	S. Matt. xix, 27-29
Candlemas (2nd February) ...	Ecclus. xxiv, 11-20	Rom. viii, 3-11	S. Luke ii, 22-40
St. Matthias, Ap. (7th February)	Acts i, 15-26	Ephes. i, 3-14	S. Matt. xix, 27-29
Lady Day in Lent (25th March) <i>As on the Sixth Sunday in Advent, the mass said in every church</i>			
St. Mark Ev. (25th April) ...	Ecclus. xlv, as on 18th Jan.	2 Tim. iv, 8-18	S. Luke x, 1-11

THE DAY.	THE PROPHETIC LESSON.	THE EPISTLE.	THE GOSPEL.
SS. Phillip and James (1st May)	Wisdom x, 17-20	1 Cor. iv, 9-14	S. John xiv, 1-14
Holy Cross day (3rd May) ...	Jer. xi, 18-20	Phil. ii, 5-11 ...	S. Luke xi, 27-33
Nativity of St. John Baptist (24th June)	Jer. i, 4-10 ...	Gal. i, 11-19	S. Luke i, 57-68
St. Thomas, Ap. (27th June) ...	Ecclus. xlv, as on 18th Jan.	Coloss. i, 23-29	S. John xx, 24-29
SS. Peter and Paul, App. (29th June)	Acts xii, 1-11	2 Cor. xi, 16-xii, 9	S. John xxi, 15-19
Visitation of B.M.V. (2nd July)	Cant. ii, 8-14	Rom. viii, 3-11	S. Luke i, 39-47
St. Mary Magdalene (22nd July)	Cant. iii, 2-5; viii, 6, 7	Rom. vii, 1-6	S. Luke vii, 36-45
St. James, Ap. (25th July) ...	Ecclus. xlv, as on 18th Jan.	Ephes. i, 3-14	S. Matt. xx, 20-28
Transfiguration (6th August) ...	Isa. lxi, 10-lxii, 3	2 Pet. i, 16-19	S. Matt. xvii, 1-9
Assumption of our Lady (15th August)	Ecclus. xxiv, 11-20	2 Cor. x, 17-xi, 10	S. Luke x, 38-43
St. Bartholomew, Ap. (24th August)	Ecclus. xlv, as on 18th Jan.	1 Cor. xii, 28-31	S. Luke vi, 12-19
Beheading of St. John Baptist (29th August)	Isa. lvii, 21-lviii, 12	Gal. iv, 13-18	S. Mark vi, 17-29
Nativity of our Lady (8th September)	Cant. vi, 8, 9; Ecclus. xxiv, 24-28	Rom. viii, 3-11	S. Matt. i, 1-16
St. Matthew, Ap., Ev. (21st September)	Ecclus. xlv, as on 18th Jan.	Ephes. i, 3-14	S. Matt. ix, 9-13
Michaelmas Day (29th September)	Apoc. xi, 19-xii, 12	1 Cor. iii, 9-15	S. Luke xix, 1-10
St. Luke, Ev. (18th October) ...	Ecclus. xlv, as on 18th Jan.	2 Tim. iv, 8-18	S. Luke x, 1-11
SS. Simon and Jude, Ap. (28th October)	Ecclus. xlv, as on 18th Jan.	1 Cor. iv, 9-14	S. Matt. xix, 27-29
All Hallows (1st November) ...	Apoc. vii, 2-12	Rom. viii, 28-39	S. Matt. v, 1-12
All Souls' Day (2nd November)	2 Macc. xii, 43-46	1 Cor. xv, 51-57	S. John v, 25-29

THE DAY.	THE PROPHETIC LESSON.	THE EPISTLE.	THE GOSPEL.
St. Andrew, Ap. (30th Novem- ber) 	Ecclus. xliv, as on 18th Jan.	Gal. i, 3-12 ...	S. Matt. iv, 18- 25
Conception of our Lady (8th December) 	Proverbs viii, 22-35	Rom. viii, 3-11	S. Matt. i, 1-16
Mass for a departed bishop ...	Job xix, 20-27	2 Cor. v, 6-10	S. John v, 25-30
Mass for a departed priest ...	Apoc. xiv, 13	2 Cor. v, 6-10	S. John vi, 51- 55
Mass on the day of the death or the burial of a departed person	Job xiv, 13-16	1 Thess. iv, 12- 17	S. John xi, 21- 27

The numbering of the verses is that of the Vulgate. Frequently the pericopes both begin and end in the middle of a verse.

From Messrs. COPE & FENWICK'S LIST

MANUAL OF OCCASIONAL OFFICES

For the Use of the Clergy. With Primitive Collects, Formulæ, Tables, and Lists. Compiled by the Rev. J. L. SAYWELL (Vicar of St. Paul's, Stanningley). Crown 8vo, black cloth, 300 pages. 4s. net. Post free from Publishers, 4s. 3d.

A limited number of copies interleaved with blank paper for making notes are to be obtained from the Publishers only, price 5s. 6d. net, post free.

PETERBOROUGH DIOCESAN MAGAZINE: This is a helpful compilation especially for those in large parishes. Scarcely anything conceivable is omitted, the forms supplied ranging from a Guild Office to forms of ascription at the close of the sermon.

YORKSHIRE POST: Some of the Offices are already in use, with the approval of the Bishop, in the Diocese of Ripon. Whilst designed to meet modern needs, they are as far as possible drawn from primitive sources, and consistently reach after the ideals of beauty and reverence that the Prayer Book sets.

SCHOOL GUARDIAN: A storehouse of prayers and offices for almost every possible occasion. It is very full and complete, and in one way or another clergymen will find the book of considerable use to them in their parish work.

LIVERPOOL DAILY MERCURY: A very useful little book, and one which has long been desired by many of the clergy of the Church of England There is hardly an office required by the parish priest for which it does not provide a suitable form of service. It will probably become as essential a part of the clergyman's equipment as the "Pastor in Parochia."

BOOKS ON BAHAIISM

The Bahai movement claims to be the divine instrument for bringing religious unity into the world, and for that reason, if for no other, it deserves attention. Its regenerating influence in Persia, the fact that people of nearly every race, creed and sect have been attracted to it, and its progress in the Western world compels, if not admiration, at least interest.

THE UNIVERSAL RELIGION—BAHAISM

By Dr. HIPPOLYTE DREYFUS, Crown 8vo., 4s. net, post free from the publishers, 4s. 3d.

MANCHESTER GUARDIAN: To anyone who wishes to inquire into the reasons which have led so many Americans and not a few Frenchmen to adopt this new religion, the present work will be found useful.

THE MYSTERIOUS FORCES OF CIVILISATION

Written in Persian by an eminent Bahai Philosopher, and now first put into English by J. DAVUD, of Kermanshah. Crown 8vo., 4s. net; post free from the publishers, 4s. 3d.

London: COPE & FENWICK, 16, Clifford's Inn, E.C.

From Messrs. COPE & FENWICK'S LIST

THE JEW AND HUMAN SACRIFICE

By **HERMANN L. STRACK, D.D., Ph.D.,** Regius Professor of Theology at the University of Berlin. Royal 8vo, cloth gilt, 10s. net. Post free from the Publishers, 10s. 6d.

SPECTATOR: It is much more than an examination of this particular fiction; it examines the whole subject of superstitions connected with the use of blood.

OUTLOOK: A long, curious, and to a great extent ghastly series of researches on Dr. Strack's part has shown that superstition as to various therapeutic or magical properties of human blood is still widely held among all races, is a frequent cause of crime, and always has been so.

SATURDAY REVIEW: It will take its place among learned contributions to the science of comparative religion. . . . On the Continent the calumny is still widely believed; and in thus publicly refuting it he has stood up boldly for the cause of truth and righteousness.

WESTMINSTER GAZETTE: Professor Strack shows that there is a real superstition which sees in human blood a mysterious efficacy for the cure of disease, mental and bodily, for safeguarding against danger, for the discovery of treasure, and like objects. . . . The story of the "Blood Superstition" is as horrible and as strange as any that has ever been told. No fiction has ever ventured on anything like it. . . . If someone should ask, "Was all this necessary?" there can be but one answer to the question. . . . Such things cannot be passed over.

SCOTSMAN: The learned author stands at the head of Christian scholars in his knowledge of the highways and byways of Jewish literature. . . . There is a large amount of material which will make it for years to come the happy hunting-ground of the students of popular superstitions. . . . For the student of folk-lore this work will retain its value long after it has served its original purpose as a defence of the Jew.

GLASGOW HERALD: Everything that Dr. Strack sets down is instructive to a folk-lorist and so scientifically valuable. . . . With all his learning, which gives his book the solid value of a piece of original historical research, Professor Strack is far from being as dry as dust. He has a decided turn for polemics, and employs his gift upon his adversaries with tremendous gusto and with the unrestrained fury of the Teutonic controversialist.

JEWISH CHRONICLE: The book deserves the fullest encouragement, and the enterprise should be rewarded by a large sale. . . . Professor Strack may rest secure in the feeling that what he has done is a deed written on the eternal roll of fame. Not only Jews, but also Christians have cause for gratitude to him. He has vindicated the conscience of Europe.

SOCIALISTIC FALLACIES

By **YVES GUYOT.** Crown 8vo., 6s. net.

Translated into English, and containing a Preface by the Author specially written for this Edition.

London: COPE & FENWICK, 16, Clifford's Inn, E.C.

From Messrs. COPE & FENWICK'S LIST

THE
OLD CATHOLIC MISSAL AND RITUAL

Edited by The Right Rev. ARNOLD H. MATHEW. Large Post 8vo., 320 pp., 6s. net; post free from publishers, 6s. 4d.

THIS work has been prepared for the use of English-speaking Old Catholic congregations in communion with the ancient Roman Archbishopric of Utrecht, and bears the imprimatur of the Archbishop.

It contains the Ordinary and Canon of the Mass, Forms for the Administration of the Sacraments for conferring the minor and major Orders, for the Consecration of Bishops, for the Blessing and Distribution of Palms on Palm Sunday and of Candles on Candlemas Day, for the Pontifical Consecration of the Holy Oils on Maundy Thursday, for Burials, for Benediction, etc., etc.

Proper Introits, Collects, Epistles, Gospels, etc., for all Sundays and Holidays are provided. No changes have been made in the Roman Liturgy except the substitution of the word "Patriarch" for "Pope" in the Canon.

"The Old Catholic Missal and Ritual" is published in a style conforming with Messrs. Cope and Fenwick's series of Liturgies, which has received widespread recognition and approval amongst all who are interested in liturgiology. Its scope is, however, considerably wider than that of the other Liturgies already published, which contain the Mass only and no other Offices whatsoever.

By the VENERABLE ARCHDEACON DOWLING.

THE EGYPTIAN CHURCH

Crown 8vo, paper, 1s. 6d. net.

THE ABYSSINIAN CHURCH

Crown 8vo, paper, 1s. 6d. net.

THE BYZANTINE OFFICE

for the Feast of SS. PETER and PAUL in the year 1880.

A compilation and translation from Greek service-books with an introductory preface and explanatory notes by J. BANNERMAN WAINEWRIGHT, M.A. Demy 8vo. 7s. 6d. net.; post free from publishers, 7s. 10d.

This book is an attempt to show, by one specific example, the nature of the Divine Office as recited in any large monastery of the Byzantine Rite, whether Uniate or Orthodox, and will, it is hoped, prove of value not only to those who pray for the re-union of the East with the West under the Apostolic See, but to all who are interested in the principal religious system of the Nearer East.

London: COPE & FENWICK, 16, Clifford's Inn, E.C.

BENNETT, PRINTER,
PORTSMOUTH

Princeton Theological Seminary Libraries



1 1012 01234 5569

Date Due

JUN 15 1976		
FACULTY		
JUN 15 1980		
FE 22 '51/SEP 30 '62		
FACULTY		
DEC 10 '62		
DEC 10 '62		
FEB 10 '62		
MAR 10 '63		
JUN 10 '63		
DEC 14 '75		
JUN 16 '75		
JUN 16 '75		
JUN 13 '1980		
SEP 30 '1976		



